

Volume LXXXII

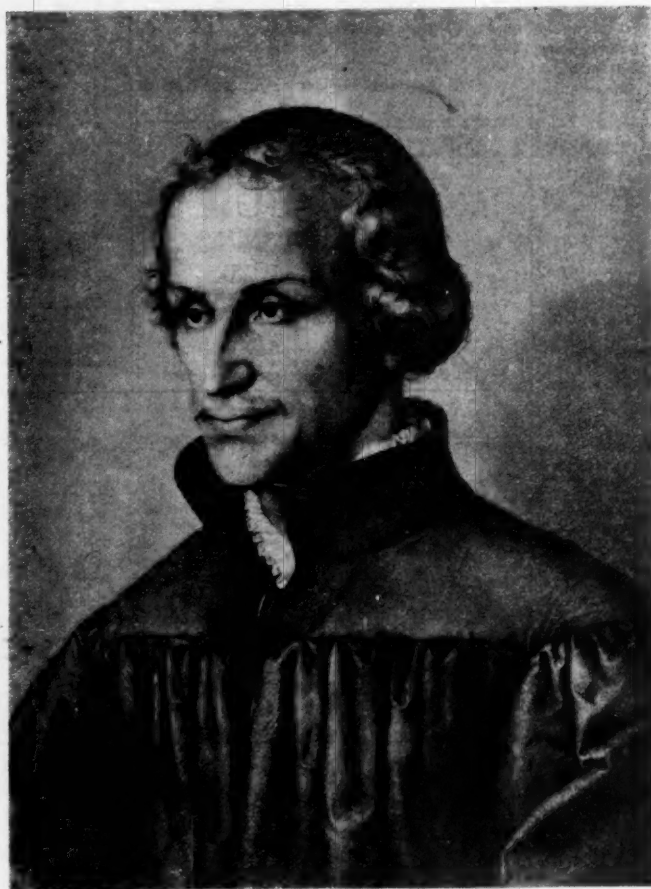


Number 6

THE CONGREGATIONALIST

Boston Thursday 11 February 1897

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THE BUSINESS OUTLOOK.

Most centers report a quiet and listless condition of affairs. Notwithstanding this, the idea is still fondly cherished that spring will see a more active inquiry and movement for general merchandise.

As yet, the curtailment of the production of cotton goods has not strengthened the market for these goods, although it is confidently expected to do so. The wool and woolen goods situation keeps improving in marked contrast with the cotton manufacturing industry. Up to last Saturday the sales of wool at Boston since Jan. 1 aggregated 49,000,000 pounds, as compared with 24,000,000 pounds during the same period last year. Several more woolen mills have also started up and altogether there is a better feeling. The large purchases of wool are probably due to the desire to anticipate a higher duty on this staple.

In iron and steel the situation is most unsatisfactory. The demand is not only very slack, but prices are by no means steady. The large wheat exports continue, and the shipments of corn to foreign countries are very heavy, as they have been for some time past. Bank clearings in the United States last week aggregated \$1,047,000,000, an increase of nine per cent. over the previous week, and four per cent. more than the same week last year. Much of the increase of nine per cent. was due to the clearing weather, the storm of the previous week having materially retarded business.

In speculative circles there is absolutely no excitement and but little interest shown.

The world would be greatly transformed and much more easy to live in if everybody limited his acquisitions to his ability to assimilate them to his life.—C. D. Warner.

The governor of Indiana expresses the truth of the matter when he says:

I regard the act of legalizing prize fighting in Nevada as being not only unpardonably pernicious, but utterly iniquitous and monstrous. Under the most favorable circumstances, the prize-ring has always been the resort of lawbreakers and ruffians, as a rule, and the startling intelligence that one of the States, dignified by a place in the Union, has deliberately entered into copartnership with professional promoters of public exhibitions of unspeakable brutality, and prostituted its power in aid of undisguised lawlessness, presents a phase of degradation that must necessarily be regarded as a crime against society, and such a distinct reproach to our boasted civilization that the effect cannot be otherwise than to condemn us as a people by thus offending the moral sentiment and provoking the righteous criticism of the enlightened nations of the globe.

WHERE HISTORY IS BEING MADE.—The attention of the whole country at the present time is turned toward the national Capitol where so many questions of great public interest are being debated by both houses of Congress. The personally conducted tours operated under the management of the Royal Blue Line afford an opportunity for every one to visit Washington under the most favorable conditions and at a minimum of expense. The parties start Tuesday, Feb. 16, Thursday, March 18, Friday, April 2, and Tuesday, May 4. The rate of \$27.00 from Boston pays for transportation for the round trip, staterooms, meals en route, transfers, five days at the Riggs House, Ebbitt House or Willard's, side trip to Alexandria and Mount Vernon, a stop at Philadelphia and privilege of stop over in New York as long as desired. Rates in proportion are made from other points in New England. Although the rate is low the accommodations are absolutely first class and the managers cater to the best people. A special "Inauguration Tour" has been arranged for March 2, and two tours to Old Point Comfort and Washington will leave March 26 and April 20. Illustrated itinerary and further information can be obtained from A. J. Simmons, N. E. A., 211 Washington Street, Boston.

DELIGHTFUL MEXICAN TOUR.—Mexico, with its grand natural scenery, its semi tropical climate, its interesting history and its strange civilization, is a most attractive region for tourists. The sights of that remarkable country can be seen to the best possible advantage in connection with Messrs. Raymond & Whitcomb's excursions. Those enterprising tourist managers are forming a party to leave Boston Feb. 25. The travelers will stop at various places in the Southern States, and in Mexico visit a dozen or more of the principal cities, spending a week in the city of Mexico, and making trips down into the tropics over both the Tampico and the Vera Cruz lines. On the return California is to be visited. The entire journey will be made in a vestibuled train with a dining car, and only a limited number of passengers will be taken. An interesting guide to Mexico, with a full description of the tour, will be sent by Raymond & Whitcomb, 296 Washington Street, Boston, to any address, on application.

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CONTENTS

EDITORIAL:	
Paragraphs	185
Mr. Moody at Sixty	186
Abraham Lincoln	186
A New Movement in the Church	186
What Makes Life Worth Living	187
Current History	187
In Brief	188
CURRENT THOUGHT	194
STAFF CORRESPONDENCE:	
New York	190
Interior	190
London	191
CONTRIBUTIONS:	
Deacon Dudley's Sundays in Boston. IV. Alden	
Endecott	192
1497. Phillip Melancthon. 1897. Rev. Isaac O. Rankin	193
THE HOME:	
The Cradle Tomb in Westminster Abbey—a selected poem	195
The Presiding Officer. Mrs. Margaret E. Sangster	195
Food for the Infant. I. Mary E. Green, M. D.	195
Joan of Arc. Janet Sanderson	196
Hysteria and Temper. E. L. H. Notes	197
Closet and Altar	197
Tangles	198
Conversation Corner. Mr. Martin	199
Corner Scrap-Book	199
SUNDAY SCHOOL—Lesson for Feb. 21	200
Y. P. S. C. E.—Topic for Feb. 21-27	215
Notes	212
PROGRESS OF THE KINGDOM LITERATURE	201
NEWS FROM THE CHURCHES:	
A Strong Union for Revival Work	205
Churches and Clives in St. Louis	205
Conditions in San Francisco	206
Across the Line	206
MISCELLANEOUS:	
Business Outlook	182
Woman's Board Prayer Meeting	201
Mr. Meyer in Boston	204
Mr. Moody's Birthday Present	205
Notices	205
Further Returns from the Day of Prayer for	
Colleges	212
Education	213
Deaths	214

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That the evangelical churches in and about Boston are gaining on the population seems to be proved by statistics recently gathered by the Boston Congregational Church Union. In 1871 what is now known as the Metropolitan Water District had a population of 495,596, in 1895, 977,583. This was a gain of 97 per cent. But during the same period Baptists advanced 110 per cent., Congregationalists 95 per cent., Episcopalians 122 per cent., and Methodists 107 per cent. For the last ten years the figures are equally encouraging. Not all the Christianity in the world is found within the churches, but their growth is a pretty good

indication of how much progress evangelical religion has made in the community. No doubt in the last quarter of a century there has been a relaxation in the tests for church membership, but we should not be willing to affirm that it has resulted in any lowering of the general average of Christian living among the professors of religion.

It looks as if the next three weeks would witness a vast deal of activity in behalf of Mt. Holyoke College. Much of the effort will be focused upon securing a proper observance of Mary Lyon Sunday, Feb. 28, which marks her 100th birthday. But the thought of many public occasions will be turned in the direction of the noble mother of women's colleges. The Chicago Congregational Club at its woman's night, Feb. 22, will give special attention to Mary Lyon and her school. That the college is not without honor in its own locality is shown by the ardor with which the Connecticut Valley Congregational Club and the Franklin County Association of Congregational ministers have enlisted in the present movement, which we shall hope to forward by special articles in our paper next week. We know of no college which has so great and so just a claim upon the Christian public irrespective of denominational distinctions. The Valley Club, by circular letter, pertinently suggests to every Congregational pastor in Massachusetts the peculiar fitness of preaching, on Feb. 28, a sermon on the higher education of women.

The question of employing evangelists is at this time before many churches. Where it is decided to do this it will promote the peace of the community after the evangelist has departed if the money to pay expenses is secured before contracts are made. Finance committees, where union meetings are held, often have hard tasks and sometimes say hard things. Unexpected bills are apt to come in much oftener than expected contributions. Buffalo is furnishing an instance in point. Last April Rev. B. Fay Mills conducted a series of meetings there in which many of the churches joined. The committee has just published a statement of its failure to meet all the obligations incurred, which is not at all complimentary to some of the pastors and churches. The committee says:

It seemed as though the nearer settling day came the more pronounced was the opposition to the meetings. The pastor of one church, after making an ante-mortem, doctrinal, microscopic examination of Mr. Mills, thought he discovered about the time his church would be called upon for the insignificant sum of \$25 that he was a shade out of the way on the question of the atonement, which released him from any financial obligation. The pastors of other churches, evincing a complete and determined misconception of the purpose of the meetings, publicly denounced Mr. Mills's methods. A large down-town church was prominently represented throughout the meetings and had the assurance to advertise their continuance at its own church, yet from it the munificent sum of \$5.51 only was received.

One church, where several meetings were held, charged \$330 for the use of its edifice.

Another, near by, where three meetings were held, charged only \$10. The committee's comments on the contrast are not likely to promote Christian fellowship. It should be added that Mr. Mills is not in any way connected with the trouble and has made no complaint concerning the remuneration he received, which is said to have been very small. The lesson to be learned is to provide for financial necessities first in evangelistic meetings, which will go far to promote spiritual results afterwards.

What better way of promoting an interest in foreign missions can be found by an individual church than to contribute one of its members to the foreign field? Our Chicago letter tells of the effect produced upon a great church in that city by the action of one of its choicest young women, who bears an honored name. In these days, when so many nearer causes side-track the foreign missionary movement, there is nothing so sure to bring it back to its rightful prominence as the gift of a son or a daughter to Africa, India, China or Japan. If, in addition, the support of its child can be guaranteed by the church, it has put itself in the most vital and helpful relations to foreign missions. We believe such a connection of many individual churches with individual foreign missionaries would do much toward imparting concreteness and enthusiasm to the work of discipling the nations.

The frank adjustment to present conditions of the many people who have found themselves unable because of hard times to maintain their former position in society is one of the hopeful indications of returning prosperity. Those are most fortunate who earliest accepted the situation, and as soon as they found their income cut down refused to run into debt and set about openly to live within their means. But a large number who were not courageous enough to do this at first now find it harder to undertake the inevitable task, yet they are doing it. A Western pastor writes us: "Clear-headed ministers in this region agree that their people are at last learning the lesson of the hard times. They are giving up their pride and hardness and becoming more humble. For instance, in my own church there have been various families who used to be well off and prominent in society, but since losing their property they have been unwilling to attend church on account of pride. They could not wear as fine clothes as formerly or give as much as others were giving, and so they stayed away. But of late I have seen them in the pews, apparently determined to take their places in church life again. This, we think, is to some extent the case the country over. If so, we feel that there are better prospects for a return of prosperity than during the past three years. Such a spirit is a better advance agent of good times than any man from Ohio can be." The same lesson has had to be learned by many men in readjust-

ing their business. It must be learned by all our benevolent societies, our colleges and churches; and, when learned, it may prove to be worth all it has cost for tuition.

MR. MOODY AT SIXTY.

No one could hear Mr. Moody's impassioned words at the close of his address to the great audience of Christian Endeavorers in Mechanics Hall last Thursday evening without gaining an added respect for the man. It was the eve of his sixtieth birthday, and its nearness led him to speak most tender and touching words concerning himself. He could not disclose all the feelings that were sweeping through his heart, but it was plain that the solemnity of the passing years, the realization that the time is short and the sense of accountability to God for the decade on which he is now entering moved him powerfully. He had been but a poor witness to God, he confessed, in the threescore years that had fled, but he besought the prayers of all present that he might preach better and live better in the years during which God might yet spare him.

It is an interesting, though perhaps undesigned coincidence, that his sixtieth birthday should find Mr. Moody holding meetings in this city where, as he puts it, "God first found him," and where the associations reminding him of the early days of his Christian faith and service are so many and so precious. It is certainly fitting that here, where he was born again, he should be made the recipient of the testimonial of \$30,000 that friends of his on both sides the Atlantic have raised to signalize his sixtieth birthday. The gift is not an *honorary* to the evangelist, but a contribution to the educational work so dear to him, and it will be used for the erection of a chapel for his Mount Hermon students.

Mr. Moody's presence in Boston for the last five weeks has raised some questions with reference to the relation of evangelism to the regular activities of the church. Certain individual utterances of his have been criticised as unwise and untrue. We have heard it said that he was losing the sunniness of his disposition, that his gospel today is not the gracious, winsome message that it used to be, that he is dwelling in his thought closer to Sinai than to Calvary. But in all this time we have heard nothing that impugns in the slightest his deep sincerity. If it were ever challenged there would come, we believe, from the reporters beneath his platform, out far beyond the bound of the audiences that assemble to hear him, from the club houses, the fashionable circles, the homes of the high and the lowly, the shops and the factories, one emphatic chorus of assent to the purity of Mr. Moody's motives and the integrity of his life. One who knows Dwight L. Moody cannot but believe that he lives close to God, that his one ambition is to be used of God. Joined to this singleness of purpose is a humility rare in men of his class, rare in one who has been honored so conspicuously in two continents. The entire absence of cant and sham from Mr. Moody's make-up, his downright common sense and rugged directness contribute greatly to his power and usefulness.

Much of the criticism which Mr. Moody encounters ignores the fact that God does not combine in a single character all the graces and the virtues that mark the per-

fect man. Not what Mr. Moody is not, but what he is should be the basis on which he is judged. No one is obliged to accept all his views of the authority and interpretation of the Scriptures. So far as we understand them, some of them do not commend themselves to the intelligence of the church today, nor are they the views which the majority of his own Northfield and Mt. Hermon students are likely to accept as they come in contact with the educational processes of our time. That he should insist on his own views is to be expected of a man of such downright earnestness and positiveness. But we are not to suppose he would deny to others the privilege of scholarly research or the right to exercise conscientious judgment concerning the Bible. Why, again, should we complain because Mr. Moody seems to ignore certain wide fields of human life, certain legitimate regions of thought and interest? There will always be plenty of guides competent to conduct us into the inviting region of literature and of art, but this age has not a superabundance of men possessing the prophet's touch with God and able to lead multitudes of men to a larger knowledge of God. If Mr. Moody speaks without due discrimination concerning the lives and examples of church members, we may remember that the man who is tremendously in earnest does not always stop to weigh his words. The church is not invulnerable. Modern Christianity has its weak spots. It is always in order to tell Christians to be better. If Mr. Moody's way produces genuine repentance and consecration of life and a better type of Christian living throughout all our churches, then he is speaking the message which we all need to hear.

At any rate, those who pride themselves on their breadth ought not to find it difficult to make room in their fellowship for D. L. Moody. No man covets more the sympathy and co-operation of all who call themselves followers of his Lord. At the beginning of what may be his last decade of service he seeks earnestly the prayers of all his fellow-believers. That God has done a marvelous work through him in his forty years of unwearied Christian service is as plain as the record of the Apostle Paul. That God has yet much more for him to do we hope and believe. And we voice the desires of multitudes of Christian people everywhere when we say, God bless Mr. Moody as he passes this memorable milestone in his life.

ABRAHAM LINCOLN.

One of the best of the many biographies of this "the most individual man who ever lived," "the very homeliness of his genius being its distinction," closes with the exhortation that a niche be found for him in the Pantheon of the world's heroes. "There let him remain forever, lonely, as in his strange lifetime, impressive, mysterious, unmeasured and unsolved."

Fortunately men are not so minded. Neither the scholarly few, the intelligent many, nor the aspiring multitude are content to have the deeds or words of Lincoln relegated to the realm of mythology. Everything is conspiring to bring his very word, act and portrait to the light, and in his case, as with the Bible characters, the scrutiny of criticism is enhancing rather than diminishing the rank of the man and the value of his message, especially to every

American citizen and believer in democracy.

What, then, was that message, and has it lost its pertinence for us who are a generation removed from the desperate but victorious grapple of the nation with foes within? No. Foes change, but evil and enmities abide. Hence it will never become untimely or unwise to resolve "that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people and for the people shall not perish from the earth." Once the resolve is made, in what spirit shall it be executed if not "with malice toward none, with charity for all, with firmness in the right as God gives us to see the right"?

Today we see government by bosses, not by the people, in several of the oldest commonwealths of the land. Today we see selfish capital and selfish labor warring against society and each other. Today we also see sectional strife arising, with a new alignment but full of the old spirit of enmity born of ignorance, prejudice and selfishness. Conservative and radical differ in their diagnosis of the disease and their prescription of the remedy, but agree that the patient is ill. Who will lead us to more healthful ways of living? The man who knows, trusts, confides in the common people, as Lincoln did, and emulates his marvelous patience and statesmanlike opportunism.

Lincoln was born Feb. 12, 1809. Let private citizens, public officials and all men who have civic responsibilities celebrate the anniversary of his birth as becometh men to whom God has given for an ensample the witness of a life full of tenderness, courage and self-sacrifice.

A NEW MOVEMENT IN THE CHURCH.

It has not yet appeared, it is only anticipated. But it is sure to come. At present the church is subdivided into societies to a greater extent than ever before. Almost every conceivable business belonging to it is in the hands of a club or a committee. Church calendars present at least a page of officered organizations, whose meetings have become so numerous that a printed weekly bulletin has become a necessity. We know of one medium sized church which has three temperance societies, with regular meetings, while the subject is a frequent topic of discussion in several of the others. Maintaining these meetings, whose attendance seldom exceeds a dozen in each, constitutes the "work" of their members. The same persons have been faithful attendants for years and their main reliance seems to be on the prayers, one or more being offered at each meeting.

Often only a nominal relation is maintained between these sects of our divided churches. No one except the pastor is acquainted with them all. Each glories in its efforts to maintain its own meetings. Sometimes one organization assumes the duty of investigating some of the others. In a Boston C. E. Society recently a motion to send a committee to the church prayer meeting was seriously discussed. Almost every sort of duty which used to devolve on individuals is now placed in the hands of committees, and personal responsibility, except to attend meetings, is reduced to a minimum.

The new movement will consist in bringing the church together and directing its

united energies to practical ends. Some one will conceive a reasonable plan for the federation of the societies of the local church. At present the time spent in attending meetings is out of all proportion to the work accomplished. The complicated machinery of the church grinds itself out. There is little except chaff in the hoppers. There is a great whirr while the chaff runs through, but when it is found to have been but little changed in the process the motive which runs the machinery flags. The whole church acting together would generate a new enthusiasm. The elders would be inspired by the presence of young people in the prayer meeting, and they, in turn, would find something in the larger experience of maturer minds which they now miss. Contributions would grow by being taken together. Fewer societies would do more work by creating a larger sense of individual responsibility and a deeper consciousness of mutual support. The enthusiasm of the united church will some day be a surprise to itself, and its influence will be multiplied in the community.

It would not be strange, either, if a similar movement should make itself felt in the denomination by a closer federation, at least, of our missionary societies. When it comes to be realized that their business is one, and that its economical administration and successful results depend largely on some real and right relation of each department to the others, the churches will know more about their missionary work for the world and will feel more deeply their responsibility for carrying it forward.

Many organizations in one body make the appearance of busy but superficial activity. Unity in spirit and in action, a united sense of responsibility and call to duty, promote deep spirituality. This generation has carried division of life and labor in the church to an extreme. When the reaction comes united enthusiasm will develop devotion and power as yet unknown.

WHAT MAKES LIFE WORTH LIVING.

Some years ago a production by an English author appeared entitled *Is Life Worth Living?* It has caused wide and somewhat prolonged comment and not a few persons have argued more or less earnestly that life is not worth living. One feature of the discussion has been noteworthy. Those who have answered the question in the affirmative have not all been Christians but, so far as we can recall, all Christians who have discussed it have taken the affirmative with emphasis. He must have had a very sad and peculiar experience who has maturely determined that life is not worth living, in spite of its inevitable distresses of many sorts. But to a Christian believer there can be only one answer to such a question. Life is abundantly worth living.

Were it not for what God has revealed about himself, it would not be strange that the perplexities and cares, the sufferings, sins and sorrows of human life sometimes should cause many to dispute the worth of the privilege of life. Some people do seem to have little but misery here. But because God has revealed so much concerning himself, because he has made known his love, his justice, his grace, because he has sent Jesus Christ to redeem us and be our example, and because he has declared that this life is not the whole of life, or even its more enduring portion, but only the prepa-

ration for and introduction to the eternal life which awaits us hereafter, it is indeed short sighted to assume that life is not worth living.

We are to look at life as God looks at it. That means that we are to put faith bravely in him. We cannot yet understand the mysteries of our existence as he understands them, but we can refuse to allow them to dishearten us. When we come to look back upon them from the other world, doubtless we shall see that they were ordered for us in wisdom and kindness, and that we should have been far worse off without them. One object of them certainly is to give opportunity for the exercise of that simple faith, the vital importance of which we even now can comprehend in a large degree. Were there no need of faith, our souls would wither instead of expanding.

We have made no mention of the positive and countless joys which enrich most of our lives, even at their worst. They may not be overlooked. But, even apart from them, faith in God and the assurance of its future fruition in bright, eternal peace and reward are enough to render any life well worth living.

CURRENT HISTORY.

The Arbitration Treaty.

One has but to scan such a symposium on the treaty as *The Critic* published last week to see how men of highest character and patriotism differ. Rev. Dr. Joseph H. Twichell of Hartford defends delay, urges scrutiny of every section of the treaty and refuses to believe that the senators will procrastinate or reject from unworthy motives. Bishop Potter and Dr. Henry J. van Dyke intimate that they distrust the Senate and condemn it for having less wisdom than the people. There is a criticism of public men which can do more evil than good, and it is a grave charge one makes when he asserts that the Senate at any time has lost touch with the people, and yet it cannot be denied that the framers of the Constitution intended that now and then it should do so in order that a check might be put upon popular frenzy. There are men in the Senate whose vote to reject or emasculate the treaty will inevitably lead their constituents and the public at large to believe and assert that they have acted from base motives. Their characters and their past actions will warrant such judgment. There are others who, if they vote to reject the treaty or if they vote to amend it in important particulars, will be understood to do it from the purest motives and in accordance with the best light they have. There are others who, whatever they do, will be understood to be acting from mixed motives, partly good and partly bad, and the constituent or the editor attempting to pass judgment upon them will do well if he detects the dominating impulse.

That many of the worthiest men in public life hesitate before they enter upon an agreement with Great Britain, however worthy its object, is due to their reading of history and their knowledge of affairs abroad today. They cannot help distrusting the Power which is so "earth hungry" and so indifferent to moral obligations when the interests of its investors and traders are concerned. Hence, if for a variety of reasons, some defensible and some indefensible, the treaty is delayed or found defective, it will not be solely or even partially

because the arbitration principle is distasteful to our legislators or to our people, but because sins of the past and present, personal and national, prevent that perfect harmony of thought and action which in a more righteous world would obtain. The full text of the treaty was laid before the British Parliament last week, and on Monday of this week Senator Sherman reported the treaty with amendments to the Senate. It was discussed in executive session, some of the best friends of the treaty joining with its foes in defeating Senator Hill's motion that it be debated in open session. *Anglo-Venezuelan Arbitration.*

Unless the legislature of Venezuela rejects the treaty signed last week in Washington by Sir Julian Pauncefote for Great Britain and by Señor Andrade for Venezuela, which action is altogether unlikely, within a few months Rt. Hon. Baron Herschell and Sir Richard H. Collins, representing Great Britain, and Chief-Justice Fuller and Justice Brewer of the United States Supreme Court, representing Venezuela, with a fifth jurist to be selected by them, will meet in Paris to determine the boundary line between the colony of British Guiana and the United States of Venezuela. Their verdict, based on facts, principles of international law and a few special rules, will be final. Thus will pass into the realm of arbitrament, through judicial investigation, a question which has long severed diplomatic intercourse between Great Britain and Venezuela; which we, in obedience to impulses of the highest nature, endeavored to settle by friendly counsel and, failing in this, used language which was stern and unmistakable. The special commission appointed by President Cleveland will never be called upon to formulate its verdict, but all the exceedingly valuable data which it collected will be at the service of the counsel who will appear before the arbitration tribunal. It seems to us that Great Britain, by agreeing to this compact, has recognized the tenability and force of the Monroe Doctrine as unequivocally as could be desired. Whatever may be the fate of the general arbitration treaty, the ratification of this compact will ever redound to the honor of all concerned, whether the officials who negotiated and drafted it or the people of Great Britain and the United States who decreed, by unmistakable signs, that such a method must prevail, the idea of Anglo-American war over a South American boundary line dispute being intolerable to contemplate.

Official Malfeasance.

This term but mildly describes the act of the young college bred Republican governor of New York State, who last week, in defiance of public sentiment and the counsel of his shrewdest partisan advisers, appointed as superintendent of the State Insurance Department, with its immense patronage and opportunity for blackmail, a man whose crooked record as a lobbyist has been determined by legislative investigation, and whose reputation as a servile partisan is notorious. Forgetful of the fate of Governor Hill and Judge Maynard, indifferent to the welfare of his party, or his oath to conserve the interests of all citizens of the State, Governor Black named Mr. L. F. Payn, and a Senate with a Republican majority confirmed him, only nine senators of that party retaining self respect and courage enough to defy Governor Black and Senator-elect Platt. Later this same gov-

ernor is planning to aid in hamstringing the present State Civil Service Law. Fortunately a constitutional provision and a judiciary which he cannot control are likely to thwart the plans of the "machine."

The Course of British Affairs.

The presence of the Prince of Wales at Mr. Bayard's farewell dinner was an unusual act, indicating his desire to accentuate the feeling of cordial respect which the British officials and people have for Mr. Bayard and the people he represents. Recent by-elections in Great Britain indicate a setting of the tide against the Tory-Unionist coalition. Persistent dissensions in the Irish ranks, a tactical blunder on Mr. Dillon's part, which has given the ministry a chance to formulate a plan for a new tax commission, and Irish Roman Catholic co-operation with Anglican Tories in forcing sectarian schools on rate-payers, have not bettered the outlook for harmony in and out of Parliament. The Education Bill has passed its second reading in the House, but it concedes too much to please Nonconformists and not enough to satisfy Anglicans, and, despite Mr. Chamberlain's advocacy of it, it may be defeated, as was its much more complex forerunner last year.

Spain's Proffer to Cuba.

Forced by the failure of her troops to win victory, by her lack of credit abroad and her depleted treasury at home and by pressure from the Department of State at Washington, proud Spain has at last offered terms to Cuba, which, if made sincerely a few years ago, might have bound the province to her and prevented the present rebellion. But it is our opinion, confirmed by statements made by reliable American and English journalists in Cuba, as well as by leaders of the revolution there and in this country, that no terms which Spain may offer will be accepted by the revolutionists. Spain's generals and troops have so treated neutrals and prisoners of war that men who originally deprecated the revolt now sympathize with it, and the autonomist party has dwindled away overwhelmed by the evidence of Spanish cruelty and venality. Spain must suppress the rebellion or lose Cuba, and just now there is more reason to look for the former than the latter course. Reports from Porto Rico do not indicate that the reforms recently proffered to it will be accepted as satisfying all local needs.

The Situation in the East.

Again it is reported that the sultan has had presented to him, in a collective note from the Powers, their ultimatum respecting reforms which he must enforce, and we are asked to believe that this time reforms must follow. But, if reports from Berlin are correct, not a word is said in the note about any penalty attaching to disobedience, nor is there any confirmation of the happy rumor of a fortnight ago, which credited Germany with willingness to act with Great Britain, Italy and Austria, even should Russia and France oppose coercive measures. Nor will Sir Michael Hicks-Beach's speech in the British House of Commons, or the outbreak in Crete and Greece's desire to resort to arms in defense of Christians and conquest of Crete, tend to produce harmony of action at Constantinople, or lead the sultan to obey any paper mandate. Russia's policy will not change, even if the czar has epileptic fits semi-monthly, or weekly instead of monthly, as is now the

case, and France will not be led to the point of breaking with Russia by any such brutal, impolitic assertions of British policy respecting Egypt and North Africa as the British Chancellor of the Exchequer made in his plea last week for parliamentary indorsement of the ministry's demand that a generous appropriation be made for the Dongola expedition.

The massacre by Mussulmans of a large number of Christians on the island of Crete, and the burning of the Christian quarter of Canea, has deeply stirred Greece and revealed the real situation in Crete, where the Porte stands pledged to grant reforms that have not, probably will not, come. Should Greece move now in any martial way it might prove to be the spark which would explode the mine.

Meanwhile, what of Armenia? Dr. Lepsius of Berlin, in his book, *Armenia and Europe: An Indictment*, just published, sums up the record of the Turk there: killed in the massacres, about 85,000; towns and villages laid waste, about 2,500; churches and convents destroyed, 568; forced to adopt the Mohammedan faith, 559 villages, with all their surviving inhabitants and hundreds of families in the towns; churches turned into mosques, 282; number of those without means of subsistence, about 500,000. The exodus continues of all who can get away from Turkey, but for the thousands who cannot there is little light ahead, and the time is far distant when it will cease to be necessary for financial aid to be given, or for prayers to be offered up for those who minister aid and those who receive it.

The Indian Famine and Plague.

Three thousand and more deaths from the plague in Bombay, with cases reported in Delhi on the north and Bangalore on the south and along the borders of Afghanistan, indicate somewhat the proportions of the problem which the British India officials face. Yet at the international sanitary conference, to open at Venice this week, the British delegates probably will decline to enter into any agreement respecting the inspection or infection of cargoes from Indian ports, since the same would hinder commerce. The British climate being hostile to the plague germs, and sanitary laws being fairly well enforced in British ports, the British delegates will say to those of less favored countries, "What have we to do with thee? Cleanse your cities, enforce necessary local precautions, and you will not suffer."

The direct charge against British administrators in India, which must be disproved sooner or later if Britain's good name is not to be irretrievably tarnished, is this: A reserve fund of Rs. 27,000,000 (nominally £27,000,000) has been accumulated through direct taxation since 1878-9, and in theory expended solely in constructing relief works, irrigation plants and the machinery to cope with just such a crisis as the present. Those who devised this scheme, and many of those who have administered it, repeatedly referred to the fund as a "sacred trust," as indeed it should have been. But the official accounts show that only £14,464,000 of the amount gathered from the people have been expended as pledged, and it is freely asserted that the balance has gone to pay the bills of the Afghan war and other governmental expenses scarcely meriting the descriptive word "philanthropic," or in any way contributing to meet the needs of the famine situation today.

NOTES.

The Senate has ratified the amendments of the treaty with Japan. It makes operative immediately reciprocity of recognition of the validity of patents, trade-marks and designs.

The indictment of the giver of the Seeley dinner at Sherry's, New York city, his most active supporter and the middle-man between the salacious-minded diners-out and the immodest women who danced before them, is a welcome omen that vice in high places is not to be tolerated. Captain Chapman, who made the raid, has been acquitted.

The destruction by fire of the Pennsylvania capitol at Harrisburg gave a local Methodist church the opportunity to return a courtesy shown years ago by Pennsylvania legislators. Then the church edifice was destroyed by fire and the congregation was given the use of the hall of the House of Representatives. Now the legislature is sitting daily in the new edifice of the church whose former attendants once worshiped in the capitol.

Senator Lodge has consented to a recommendation of the Immigration Restriction Bill, so that objectionable amendments likely to prevent presidential concurrence may be stricken out. Opposition to the bill hereabouts comes from men like T. W. Higginson and William Lloyd Garrison, who approach the question as idealists, and from the Central Labor Union, which represents federated labor. It opposes an educational test of any kind, though objecting to the admission of criminals and paupers.

The Mormons, failing to secure votes enough to elect their own candidate for United States senator from Utah, saw to it that Moses Thatcher, the recalcitrant Mormon, did not slip in where they could not, so they voted for and elected a Gentile named Rawlins, who has served them well heretofore when in the House of Representatives. Their failure to elect their own man is a happy omen, and in the long fight events have occurred and words have been spoken which will seriously undermine the Mormon power.

We need a first-class minister, or, better yet, an ambassador, at Constantinople during the next four years. Our missionaries and fellow-American citizens in Japan also are hoping that the man selected to represent us at Tokio may be one of the largest caliber. Treaties are to become operative which in their first workings are sure to cause friction, and our representative must be a man of tact, courage and experience. Moreover, history in Eastern Asia is making so fast now that our national interests demand that we should be in touch with everything done at Peking, Tokio and Seoul. In view of this it is encouraging to find it said in a semi-official statement sent forth from Canton, "Major McKinley wants gentlemen in the foreign service, and wants men of education, culture and ideas, who will in their bearing, their acts, official deeds and utterances exemplify the best, truest and highest type of American citizenship."

IN BRIEF.

The plea that wastefulness, whether in eating or decoration or anything else, furnishes work for the unemployed, is always fallacious. Wastefulness in the interest of charity is worse than false economy.

Our story in last week's issue, *The Revival in Sardis*, gave point to at least one Friday night prayer meeting last week. If not literally, it is certainly potentially, true. And that is the highest type of fiction.

The University of Chicago announces Lady Aberdeen, wife of the Governor-General of Canada, as orator at the next meeting of the convocation, April 1. Chicago University leads as the breaker of educational traditions.

Prof. Charles A. Briggs of Union Theological Seminary sails for Europe this week to

spend a year abroad. He deserves a period of rest. The Presbyterian Church already has it, so far as he is concerned, for some time ago he ceased to be a disturbing factor.

Printer's ink is still effective. The recent reference in Franklin's letter concerning Professor Jernberg's work at Chicago Seminary brought him \$250 for the support of his paper, *The Evangelisten*, which circulates among the Norwegians and Danish.

We have received attractive programs of Melancthon celebrations next Tuesday at Andover and at Princeton Seminaries. The Christian public generally, as well as young men preparing for the ministry, will do well to note this important occasion.

Mr. Moody continues to spend his Sundays in New York, and in his great Carnegie Hall audiences the wealthy and fashionable classes are well represented. The sermon last Sunday afternoon was upon The Prodigal Son, and after it 150 persons rose for prayer.

The matron of a Texan orphanage recently saved from destruction by fire all but two of the orphans, but while caring for them three of her own children were consumed by the flames. "Greater love hath no man than this, that a man lay down his life for his friends."

The Bible with which Mr. McKinley will be sworn in taking the oath of office will be a new one, furnished by the bishops of the African Methodist Episcopal Church. As a Methodist and a friend of the Afro-American Mr. McKinley could scarcely have done a more delicate act of courtesy.

Some sympathetic inquiries have been received concerning the sprained ankle of Deacon Dudley, whose visits to various churches in Boston are being described in our columns. As was seen in last week's issue, he was able to attend church twice, and this numbershows that he has fully recovered his health.

Are you going to San Francisco to the Endeavor Convention, July 7 to 12? After considerable dickerings with the railroads, a round-trip rate of \$51 from Chicago has been secured. It will probably cost about \$23 more to get from Boston to Chicago and back. Chances to visit the Pacific coast at so low a price are rare.

The bill recently introduced into the Massachusetts Legislature by Mr. Whitehead of Fall River, to amend the Sunday laws so as to allow the running of steamboats on Sunday, would seem to be simply a provision to open up again the Sunday excursion business, with the demoralizing results which would naturally follow. The bill ought not to pass.

Idaho, Arkansas and New Hampshire have sent in their returns for the Year-Book. It is a suggestive contrast that while New Hampshire has gathered the reports of 190 churches, a city in Massachusetts having nine churches has at the same time reported only two. Of Massachusetts conferences eight have reported, Mendon, as usual, being the first received, Jan. 5.

The West is believed to be more indifferent to the preservation of Sunday as a day of rest than the East. But there are signs of a growing regard for the day in some Western States. The Missouri House of Representatives last week voted, seventy-seven to forty-two, to prohibit Sunday baseball playing in that State. We shall watch with interest the fate of this bill in the Senate.

The Presbyterian Home Missionary Society's debt is now nearly \$300,000. Its secretaries report that "not only the men, but the fields as well, are on the eve of a great disaster." Some adjustment to present conditions, at whatever cost, is the first and imperative necessity for a society in such a condition. To keep calling in vain for money

and accumulating debt is to make the disaster irretrievable.

A meeting of the Congregational Association was held last week at which it was voted to authorize the committee on plans to complete agreements fixing the boundary lines of the lots on which the new Congregational House in Boston is to stand. The committee was also instructed to sell and cause to be removed the buildings now occupying the lots. We expect soon to witness the first visible steps toward the new structure.

Rev. Dr. H. A. Hazen cast a bombshell into the ranks of the members of the New England Historic Genealogical Society at their meeting last week by proposing that women be admitted to membership. Why not, pray, if they have the money, the leisure and the interest which would make them useful members? More and more women, especially those belonging to the rapidly multiplying patriotic orders, are making use of such collections as the Genealogical Society has.

It is not wise to celebrate prematurely legislative victories for good causes. Much exultation has been expressed because the national House of Representatives voted to abolish the sale of intoxicants in the Capitol. But last week the Senate sent the bill to the calendar, where it is likely to remain undisturbed. The remarks which preceded the vote showed plainly the purpose of the Senate to kill the bill. It is what was expected by most of those familiar with this kind of legislation.

Brooklyn churches are disturbed over a State law, which they have just discovered, prescribing who shall preside at their meetings, who shall vote in them, and making the Congregational Church Building Society a governing body, with power to declare churches under certain conditions extinct and to take possession of their property. The law seems to have been the result of a stupid blunder of legislators. In its present form we do not believe the courts would sustain it. To do so would be practically to legislate Congregationalism out of existence in New York.

In the death, last week, of Edward Whitney of Worcester, at the age of sixty-three, that city, Plymouth Church, the denomination and the Y. M. C. A. cause lose a valuable supporter. He belonged to the rapidly dwindling old guard of Y. M. C. A. men which included the late R. K. Remington of Fall River and O. D. Morse of Springfield. These men were identified with the Y. M. C. Association when for several years it carried on an evangelistic campaign throughout the commonwealth. It is worth while to recall this earlier and now abandoned phase of Y. M. C. A. activity.

The new International Lesson Committee is to hold its first meeting in Philadelphia, March 17, to consider the selection of the fifth series of lessons. The committee will hold a session in the Y. M. C. A. lecture-room, corner of Fifteenth and Chestnut Streets, at 2.30 p. m. of that day, to receive suggestions, which are invited from any who propose to use these lessons. Suggestions which cannot be presented in person may be addressed, previous to that date, to Dr. Warren Randolph, Newport, R. I. After the suggestions have been received, the committee will hold a conference with writers and editors of international lesson helps.

Prof. George D. Herron of Iowa College, in an interview with a *London Chronicle* representative recently, foretold "an immense social revolution" in this country. If he had said "evolution" he would have hit nearer the mark. We are too conservative a people to secure by revolution what can be secured with much less waste and friction by evolution. Evolution implies normal, revolution abnormal, methods of gaining given ends.

Professor Herron came nearer the truth when he said that "The idea of Saxon federation is taking hold in America—the idea of some sort of cohesion among the Anglo-Saxon peoples of the world, with the idea of bettering the conditions of life all around."

Melancthon was a layman, be it noted. He also was one of the many great men who may have lived too long. If he had died before 1546 he would not have compelled Calvin to say, when he died in 1560, "O, Philip Melancthon! . . . A hundred times, worn out with fatigue and overwhelmed with care, thou hast laid thy head upon my breast and said: 'Would God I might die here,' and a thousand times since then I have earnestly desired that it had been granted us to be together. Certainly thou wouldst have been more valiant to face danger, and stronger to despise hatred, and bolder to disregard false accusations." The term *rabies theologorum* originated with him, and the disease was never more virulent than during the epoch in which he lived.

Exactly 100 of the Andover alumni lunched together at Young's Hotel, Boston, last Monday. Probably so large a number of Andover ministers have not met together in Boston for forty years. Many friends who had not seen each other for years recalled pleasant experiences shared in student days. Rev. Dr. E. L. Clark presided over the meeting. Most of the members of the faculty were present. Rev. Dr. G. M. Adams offered prayer. Addresses were made by Dr. Arthur Little, Prof. J. H. Thayer, Dr. Daniel Merriman, Prof. George Harris, Dr. A. E. Dunning, Rev. Messrs. S. V. Cole and H. P. Dewey. A letter was read from Prof. E. C. Smyth. Some entertaining and some weighty words were uttered, and all agreed that the meeting was amply rewarding in enjoyment and suggestion.

Rev. William Rader of San Francisco was appointed chairman of the committee to assign ministers to the pulpits of that vicinity during the C. E. meeting next summer. He is preaching a series of sermons on the higher criticism of the Bible, somewhat in the line of Dr. Abbott's series in Brooklyn. Following his recent sermon on Jonah, the *Occident* called on him to resign his position as chairman, on the ground that many of the churches would be unwilling to receive preachers affected by a man of Mr. Rader's views. If the Christian Endeavor is to be the fish for which Mr. Rader is the Jonah, after his exit he can still make San Francisco his Nineveh. The *Pacific* says loyally that the answer of California Endeavorers will be that Mr. Rader should represent them at the convention.

The Congregationalist's Oriental Party of 1895 held a very successful reunion in Boston, Feb. 2. Twenty-one members, with several of their friends, were present. They found generous entertainment at Young's Hotel, and after dinner saw their experiences of travel over again by means of a stereopticon and views provided by Dr. George E. Hall of Dover, N. H. Most of these were from Dr. Hall's kodak, and many of them represented members of the party among the ruins of Egypt and Palestine and Greece, or in the palaces and mosques of Constantinople and other Oriental cities. All were agreed as to the great value of the kodak to perpetuate the experiences of tourists in far lands. Among those present from a distance were Dr. and Mrs. G. R. Leavitt of Beloit, Wis., Dr. and Mrs. F. A. Horton of Philadelphia, Mr. C. W. Anderson and family of Montclair, N. J., and Mr. and Mrs. Adna Brown of Springfield, Vt.

The hold which the New England Sabbath Protective League is gaining upon those elements in the communities whose support is most desirable may be inferred from the place and character of its forthcoming annual meeting. It is to be held Feb. 14, at 4 p. m., at the Central Congregational Church on the R. R.

Bay, Boston. Rev. Reuben Thomas, D. D., will preside. The address of welcome will be made by Dr. E. L. Clark. Dr. G. C. Lorimer and Bishop Foster will speak, and Sec. M. D. Kneeland will present the annual report. United States Senator George F. Hoar has accepted the presidency of the league. His platform may be inferred from this declaration: "I believe thoroughly in a day of rest, which shall be largely devoted to the contemplation of divine themes and to the worship of God and teaching his law; and in protecting this observance against labor or other disorders by law." The league is to be congratulated on securing so eminent a layman to succeed Bishop R. S. Foster.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Brooklyn Matters.

Dr. Abbott's position as regards the Bible continues to be the uppermost topic of conversation in religious and anti-religious circles and of newspaper comment. The work has brought no more coolness into the discussion. One thing, however, people abroad, personal strangers to the doctor, can hardly understand—the reluctance of those who most widely disagree with his views to openly combat them, so warm is their fraternal attachment for the man and their appreciation of his ability and work in many spiritual lines. Only their strong conviction of duty to the Master and his truth could bring to or hold in their position of forensic antagonism the brethren whose official action was the subject of editorial comment in last week's *Congregationalist* and the religious papers generally.

Two or three physicians and pastors have founded an order of (female, chiefly self-supporting) Trained Christian Helpers to care for the sick, ministering gratuitously to the poor. Seven young women have already been received with religious services, and more will follow. The periodical alarm concerning overwork required of pupils in the Girls' High School is now at its height, stimulated this time by a concerted movement of physicians of the Homeopathic Medical Society of Kings County. The January meeting of the Congregational Club was given mainly to hearing from Commander and Mrs. Ballington Booth of the work of the "Volunteers" among the unchurched masses, specially among prisoners. The club adopted the resolutions of its New York sister in favor of the pending arbitration treaty.

The annual meeting of Lewis Avenue Church (Dr. Kent's) showed a prosperous state of finances: receipts for the year, \$13,900; expenditures some few dollars less, with a reduction of bonded indebtedness; assets over liabilities about \$67,000.

The Pilgrims.

Dr. Virgin is rejoicing over the retrospect of another year's work of his church, all branches of which have been carried on prosperously. Of the fifty-two members received (twenty-seven on confession) two were from his Chinese Sunday school. This now supports one of its former members as a missionary of the American Board in his native Chinese village, and is building a church for him there. The Pilgrims' receipts exceeded those of several preceding years, and the harmony remains unbroken. The pressure of work has compelled Dr. Virgin to resign his membership in the Congregational Home Missionary Society's executive committee, where he has done good service for years.

Minor Items.

Another trial of the new motor street cars was made this week, a longer trip than before, and was even more successful, proving that the air-power is far more easily and readily managed than the cable or electric ity, and the motion far more comfortable. O'd folks want the new cars hurried up at once. Not a little surprise is created here by Pres. Seth Low's sudden change of base on the Greater New York question. After printing in *The Century* and elsewhere some of the strongest arguments yet written against the consolidation, he now comes out in its favor, which seems not much like the level-headed citizen that he is.

The city board of health has made a new move in the care of our public schools. It appoints inspectors to visit the primary schools daily, under certain rules and regulations, looking for symptoms of contagious diseases among the children present and learning the nature of illnesses that are keeping any of the pupils at home. The object is, of course, to take suitable precautions against the bringing of dangerous diseases into the schools, and to prevent their spread among the homes of the pupils.

A Serious Loss.

Our young churches in the northern wards, now numbering eleven, have lost a valued friend and helper in the person of Mr. Sereno D. Bonfils, for many years a merchant here, who suddenly died of heart failure in his sixty-sixth year. He was a lineal descendant, on his mother's side, from John and Priscilla Alden, and was baptized in the Old South Church, Boston. He materially assisted in the formation of Trinity Congregational Church, Tremont, of which he was trustee or deacon, or both, most of the time until his decease. Christ Congregational Church at Mount Hope, of which his son, Rev. E. Leworth Bonfils, now representing Atlanta University in the North, was for some years pastor, and our church in Bedford Park were also largely due to his gifts and labors. He was a Christian of unflinching cheerfulness and unwavering faith.

Personal.

Dr. Dana is still gaining strength and giving growing promise of complete recovery. Dr. Kincaid yet lingers on this side of the river, but with daily waning physical strength, while strong and bright in Christian faith and longing to go hence and be forever with the Lord. HUNTINGTON.

FROM THE INTERIOR.

Farewells to a Missionary.

The Union Park Church has the good fortune of having two of its members at work in the foreign field. Miss Ada Haven has for some years been rendering excellent service in China, and now Miss Gertrude M. Willcox, daughter of Prof. G. B. Willcox, is on her way to Japan. She will probably teach in Kobe College for the present, although her preference is for purely evangelistic work. It is a long time since anything occurred so to deepen interest in missions in Union Park Church as the decision of Miss Willcox to go abroad. For two or three weeks friends have been bidding her good by. First came a reception at the home of Mr. and Mrs. E. W. Blatchford, at which members of young ladies' missionary societies and of the W. B. M. I. were present. Besides delightful social features there were fitting addresses

by Dr. J. G. Johnson, Professor Mackenzie and Mr. Blatchford, the singing of hymns and the utterance of tender God bless you's. Special services were also held at the rooms of the Woman's Board, and a part of Wednesday, Jan. 27, was set aside by the ladies of the Union Park Church for special addresses and the presenting of gifts of useful articles and memorials of affection. At the meetings of the Endeavor Society and in the general prayer meeting words of cheer and hope were spoken, so that altogether the young woman could but feel as she left us what a blessed testimony to the power of Christ's constraining love she was giving and receiving. While it is not what it once was to go abroad, it still means a great deal to give up a refined and cultivated home and friends of youth, and go out into a far country from which return is possible only two or three times during life. It is something to rejoice over that so many are found, even in these secular days, to make sacrifices like this.

Revival in Douglass Park Church.

Special meetings have been held for a month. Last Sunday fifty-one were received into fellowship as the first installment of those who have been brought under the power of the Holy Spirit. Only fourteen came by letter. Thirty were adults, and twenty-two heads of families. Eleven received the ordinance of baptism; fourteen came from the older members of the efficient Junior Endeavor Society. While such an addition as this means much for any church, however large, it means far more for a church which, like Douglass Park, has had a hard struggle for existence, and is not able even yet to meet all its bills unaided. But the strength now obtained will add largely to the resources. There have been no sensational meetings, no peculiar methods, nothing but the plain presentation of the gospel, accompanied by earnest appeals. Rev. J. D. McCord, State evangelist, led the meetings for two weeks. His preaching is always acceptable and rarely without result. Subsequent meetings were held every night by the pastor, Rev. F. T. Lee, assisted by ministerial brethren. While no one of our churches has as yet an ingathering like this to report, in not a few of them a good work is going forward. We do not believe that the winter will pass without witnessing a good many conversions among those who have been more or less regular in their attendance upon religious services.

A Recognition Social.

The First Church in Chicago has always been noted for its ingenuity in conducting its sociables. The one last Tuesday evening was called a recognition sociable. Curiosity attracted many who might not otherwise have been present. The recognition consisted in guessing the names of many of the elder persons present from photographs taken when they were young. Mr. C. H. Case, who has long been the superintendent of the Sunday school, having been obliged through pressure of duties and ill health to lay it down, was presented with several valuable books, and his wife with flowers.

Political Decapitation.

Governor Tanner has already begun to swing the political axe. The commissioners of the West Side parks have been removed bodily, with a single exception. The charge is that they have spent money and have nothing to show for it, and that as Governor Altgeld's favorites they have

cheated the people. It is feared that this wholesale removal is an indication of the existence of another political machine which may not be any great improvement on the one from which we have so long suffered. Still it is true that the State is in debt when it ought to have an abundance of money, and will be compelled to anticipate its tax levies by borrowing to meet its necessary expenses. For a State which has no bonded debt this seems wholly unjustifiable.

Associated Charities.

The principle of association or system in charity received a new emphasis through the visit of Robert Treat Paine of Boston and his addresses at various meetings held by those interested in the relief of suffering. The pressure of the severe weather of a week ago, and the swift response of wealth to the appeal of the mayor for \$100,000 for immediate use among the poor, awakened an interest in the subject quite unusual. The great meeting of the week was that in Plymouth Church, Sunday afternoon, when the auditorium was crowded to listen to the discussion of the best methods of dispensing charity, and especially to hear Mr. Paine. In his opinion charity should seek to do four things—relieve need promptly and tenderly, prevent unwise alms to the unworthy, raise into independence every family where this is possible, make sure that no child grows up a pauper. Most of all, said Mr. Paine, is work needed. The truest charity, therefore, is the furnishing of employment to those who are without it. This suggests the problem of the great city, where panics or financial disturbances, even if slight, are certain to deprive thousands of work.

Chicago, Feb. 6.

FRANKLIN.

FROM LONDON.

"The Event of the Century."

It is doubtful whether the cable messages from England to the secular press of America have conveyed an adequate idea of the intense satisfaction which the signing of the general arbitration treaty between Great Britain and the United States has given in religious circles on this side. On every hand one hears expressions of unbounded joy that the fraternal feeling that undoubtedly exists between the two communities, especially in their distinctively Christian sections, has now taken concrete form; for it is universally assumed that the treaty will be ratified. If Lord Salisbury showed any disposition to go slower than or not so far as Mr. Olney, in that respect, as in others, he does not represent the heart of the British people, the vast majority of whom desire that the treaty should be as binding, inclusive and far-reaching as possible. It having been stated that the choice of a monarch as nominator of an umpire in the event of disagreement is repugnant to some American journals, the *Tablet*, a leading Roman Catholic organ, seizes the opportunity to urge that the choice should be left to the pope, whose "impartiality between the two countries could not be questioned," and whose "desire to promote the interests of peace would at least be equal to that of the King of Sweden." The *Daily Chronicle*, to whom much credit is due for the part it played in the events that led up to the treaty, is influentially supported in the suggestion that the consummation of the treaty should be marked by a day of international celebration. I have seen it definitely suggested that *The Congregationalist's* Pilgrimage did

not a little to foster that happy state of public feeling which has resulted in what the *Chronicle* fitly calls "the event of the century."

United Nonconformity.

The work of Free Church federation proceeds apace. Never was any movement taken up with more enthusiasm or unanimity by all sections of British evangelical Nonconformity. Within two or three years 300 local councils have been formed, embracing 8,000 churches, and representing at least a million members. Rev. Thomas Law, one of the original promoters of the movement, now spends his whole time in organizing councils throughout the country, whilst, in order to cope with the increasing work of the Metropolitan Council, Rev. John Matthews has been compelled to relinquish his pastorate. Although disestablishment is not in the program of the National Council, the catechism of Free Church principles just about to be issued, the impending publication of a series of hand-books on the history and principles of the Free churches and the intended compilation of a Free Church year-book must inevitably tend in that direction. When the time comes for considering the question of state establishment the Anglican Church will find itself, as never before, confronted by a united Nonconformity. Many a poor country minister thanks God for the formation of the council, since he now has access, by means of the circulating library, to which Dr. Robertson Nicoll has contributed 500 volumes, to books that otherwise he might never have the opportunity of reading. One illustration of the kind of work done by local councils may be given. At the opening of the year some thirty of them joined in sending to every home in the districts which they covered an invitation to attend some place of worship in 1897—100,000 such invitations being distributed by 5,000 visitors. This winter 100 Free Church demonstrations, addressed by leaders of the federated denominations, are taking place in our principal towns.

Parliament of the Free Churches.

Elaborate arrangements are being made by the Metropolitan Council for the national assembly in London, March 9-11. Never in the history of the Free churches of Britain have so many eminent Nonconformists met on one platform as will then be brought together. Literally, the foremost men in each denomination have promised to take part. Dr. Monro Gibson is president; Dr. McLaren preaches the annual sermon; Mr. Price Hughes, Dr. Barrett and Dr. Berry also preach; Dr. Rogers, Dr. Clifford and Dr. Oswald Dykes read papers; Dr. Parker presides over a meeting for young men and women. A general interchange of pulpits will take place in London the preceding Sunday. The Lord Mayor of London's invitation to the 1,500 delegates to a reception at the Mansion House, and the offers of the Bishop of Rochester and the new Bishop of London to entertain the visitors, are significant recognitions of the national character of the congress. Commenting on the action of the bishops the *Guardian*, the leading organ of the Established Church, urges the wisdom and advisability of Anglicans cultivating in this way the acquaintance of Nonconformists, whilst even the *Anglo Catholic Church Times* is constrained to remark that the most extreme divergences of opinion need never prevent one man from showing hospitality to another

or from being his friend, and then goes on to suggest a round-table conference on the education question, all of which goes to show that the time for the state to inflict disabilities on Nonconformists and for "Churchmen" to snub them is rapidly drawing to a close. It is now an established fact that in England Congregationalists, Baptists, Methodists and Presbyterians, without counting other Nonconformists, provide more church accommodation and have in their Sunday schools 400,000 more scholars than the Church of England.

Under a Cloud.

A cloud hangs over the London County Council. As soon as this body came into existence it at once inaugurated a new and better era in municipal life. The council was pervaded by a healthy moral tone, and in particular distinguished itself by its concern for the welfare of the workers of London, stipulating, for instance, when giving out work to a contractor, for the eight-hour day and the trade union scale of wages. Then the council went a step further; dispensing with the contractor, it started a works department of its own. Unquestionably by this means good and, on the whole, economical work has been done. There has been no scamping and no complaint is made of the quality of the work, but some unfortunate scandals have recently occurred. It has been discovered that in order to make a fair show certain officials of the work's department cooked the accounts. There has been no "jobbing," no misappropriation of funds; but where a loss was incurred on one piece of work, profits on other jobs were taken to make up the deficiency; an equalizing process has been going on, presumably to avoid criticism and censure. From the first the moderate or conservative element on the council has been bitterly opposed to the democratic policy of the council doing its own work, and now they are yelling in triumph. The case, however, is not so bad as doubtless the moderates would like it to be. Documents were fabricated, fictitious signatures given, but there was no financial fraud. The culpable officials acted very foolishly and have suffered the penalty of summary dismissal. The fact that, despite most ingenious devices and the collusion of officials, the malpractices were discovered by the exceedingly smart and able young comptroller, Mr. H. E. Haward—who, by the way, is a Congregational church secretary and Sunday school superintendent—proves the effectiveness of the council's safeguards and the probity of the councillors as a body. In the case of the Metropolitan Board of Works, which the council superseded, corruption for long went on unchecked. The progressive cause in both our municipal and national spheres has latterly suffered check, but this can be only a temporary setback, for much needed work yet remains to be done, and the forces of progress and righteousness must prevail.

Dr. Pentecost's Mind.

After nearly five years' remarkably successful work in West London, Dr. Pentecost returns to his native land. Since receiving the call from Yonkers he has all along intended to accept it, his apparent vacillation being due to a desire not to act rashly or inadvisedly. The Marylebone Church left no stone unturned to induce Dr. Pentecost to remain; the grave and reverent leaders of the Presbyterian Church of England unitedly urged him not to go,

and his presbytery took the unusual course of declining to accept his resignation in the hope that the Yonker's people might be prevailed upon to withdraw their call. If they had done this, Dr. Pentecost would have consented to remain; as they positively refused to release him from his promise, he cannot choose but go. And this is in accord with his personal wishes. It is a question, not of dissatisfaction with his present charge, but of determining where he will spend the rest of his ministerial life. He feels that if ever he is to go "home" it must be now, else he must remain permanently in England. He will again tender his resignation at the meeting of the presbytery in February, when there will be no further opposition. It is his purpose to give up his work at Marylebone about the end of March at latest. The strenuous endeavors that have been made to retain Dr. Pentecost in London are the best possible evidence of the value and success of his ministry here. The good wishes of a very large circle will follow him to his new sphere. Dr. John Watson is mentioned as his possible successor.

Dr. Mackennal's Health.

Dr. Mackennal's many American friends will be glad to know that he is recovering from the physical breakdown which some months ago compelled him to cancel his engagements and to take a two months' holiday. Since his election to the chair of the Congregational Union in 1886 his public work has gone on increasing, whilst the duties of his pastorate have steadily grown. Until this breakdown, due to exhaustion of the nerve centers, he has never had a two months' holiday, although he has been in the ministry nearly forty years. Dr. Mackennal is one of the hardest working men in the country, and latterly has rendered splendid service in connection with the Free Church federation movement. His medical adviser says there is no reason why he should not do eight or ten years' good work yet, and it is to be hoped that he may be spared in activity for a much longer period. He occupies a position by himself in the denomination, and his leadership will be specially needed in impending struggles. Good Men and True.

Dr. John Clifford, having all but killed himself by thirty-eight years' incessant work at Westbourne Park Chapel and on behalf of the whole metropolis, starts in March on a yachting cruise round the world, in the course of which he hopes to reach New York and Boston before the middle of August. Mr. Silvester Horne, one of the most brilliant of the younger generation of Congregational preachers, has greatly benefited by his long, enforced rest and hopes to resume his ministry at Kensington Chapel in April. Pastor Archibald G. Brown, the "East End Spurgeon," after a thirty years' markedly successful ministry on the simplest evangelistic lines at the East London Tabernacle, has resigned the pastorate, and set out on travels which may lead him to the States. Much interest has been excited by the reappearance of Mr. Stopford Brooke in a London pulpit after an absence of three years, during which period Bedford Chapel, where he preached for many years, has been demolished. Mr. Brooke's greatly improved health leads his friends to hope that his voice may again be regularly heard in the metropolis. Dr. Herron of Iowa is now spending some weeks in London, studying, preaching,

and being interviewed. Dr. Charles Ray Palmer is shortly due at Mansfield College. Jan. 27. ALBION.

DEACON DUDLEY'S SUNDAYS IN BOSTON.

IV.

BY ALDEN HENDCOTT.

"Well, Jacob, where shall we go to-morrow?" asked Mrs. Dudley, as they withdrew from the dining-room, where several of the boarders loitered over dessert to discuss the Bradley-Martin ball.

"I'm not particular," he replied, with an abstracted air.

If the truth were told the good deacon was a bit homesick when Saturday night came round, and he was thinking just then of his fellow-deacons at home. He wondered which one took his place in passing the contribution box in the broad aisle, and whether his Bible class of elderly women held together in his absence. He wished he had brought his Barnes's Notes with him, so he could study the Sunday school lesson Saturday evenings, as he did in the plain sitting room which seemed a thousand miles away. Men seldom enjoy boarding, and the lively chatter at dinner this evening about the racing on the boulevard and the Geisha—whatever that might be—had grated on his provincial ears. City life in some of its phases was growing more and more distasteful to him. Meanwhile Mrs. Dudley scanned the Sunday notices in the evening paper. At length she remarked, in a judicial tone, "Here's something that sounds real nice—the Church of the Higher Life. Let's go there."

"Is it a morning service?" asked the deacon.

"No, it comes at three in the afternoon," said Mrs. Dudley, "and we shall have to hurry, for Sunday dinner is such an elaborate meal we never get through much before three. It's not far off, though, only round on St. Botolph Street."

"Who's the minister?" was the next query.

There was an awkward pause, for Mrs. Dudley recalled the woman preacher at the Christian Science Church, so she answered hurriedly, mixing the pronouns in her confusion: "O, he's Mrs. Van Anderson. Do you suppose it's a foreigner?"

They sallied out just after dinner for 44 St. Botolph Street, and found the Church of the Higher Life gathered in a gymnasium. A month ago they would have criticised the absence of ecclesiastical furnishings, but they were beginning to look for truth beneath outward forms. All else was forgotten, too, when the preacher appeared. A noble figure, clad simply in a dress which hung in Grecian folds, head and hands uncovered, absolutely without ornament, hair combed back smoothly from a face of singular purity and strength, she stood before the audience of about 200, Bible in hand, the embodiment of perfect health and womanliness. Whatever doctrine she might proclaim one instinctively recognized a personality dominated by lofty ideals.

After singing from a book called Truth in Song, which looked precisely like a Moody and Sankey hymn-book, the preacher said: "We have been singing 'God is present everywhere,' now let us realize the Presence." All bowed in silent prayer, and then united in repeating the Lord's Prayer. Scripture reading followed, and after more singing came a sermon on the Ideal Mar-

riage. It must be confessed that to these two simple listeners much that was said about "living in the consciousness of the perfect," with similar vague expressions, was wholly unintelligible. After the sermon came what she called "healing ministry." The people sat in perfect silence and were exhorted to send loving thoughts to sick and sorrowing friends in the faith that they would be healed and comforted thereby. This part of the service was really impressive, and the evident sincerity of the worshippers, most of whom were middle-aged women, could not escape notice. A lengthy benediction, "in the name of Immaculate Love," closed the services, and the congregation quietly dispersed. On going out each received a four-page leaflet setting forth the aims of the church. Its special features are: a healing service every Sunday, a weekly Emerson Study Club, a mothers' meeting and the Arkose Club for young people. Reaching the street Mrs. Dudley drew a long breath and said to her husband, "Did you ever hear such bosh, Jacob?"

To her amazement he replied, soberly: "But I believe, Hannah, there's a real truth somewhere in that sort of preaching. I couldn't make head nor tail to half she said, but I'd like to go there again."

Half doubting the evidence of her own ears, Mrs. Dudley adopted the tactics of diversion, like a mother with an unruly child, by saying, hastily: "We've just time to take this West End car and go over to that Universalist Church on Shawmut Avenue where they advertise 'Pleasant Sunday Afternoons.' Don't you suppose they meet on stormy days?"

They were a little late and the edifice was thronged so they had to stand. A woman whispered to Mrs. Dudley, "You hain't missed much yet, only some of the organ music and readin' the Bible and Mr. Perrin's prayin'." A violin solo, the rendering of one or two selections by a famous elocutionist and a talk on the kindergarten made up the rest of the varied program. Not caring for the music, Deacon Dudley adjusted his spectacles and read a small paper, copies of which were distributed in the vestibule, and discovered that this was the Every Day Church, that Rev. G. L. Perrin was the popular pastor and that something seemed to be provided in the way of entertainment or instruction for every day in the week.

Going home he was uncommonly silent, and vouchsafed this single comment on the performances of the last three hours: "I guess the Lord was 'bout right, Hannah, when he advised letting the wheat and tares grow together till harvest time. I'm sure I couldn't undertake to tell what's gospel truth and what ain't in this great Sodom of a city."

That week Deacon Dudley received by mail some pamphlets which explained the essential doctrines of the Church of the Higher Life, and was pleased to find so much that squared with his own views of truth. He drew a pencil mark around this paragraph and silently passed it to Hannah.

"And ye shall seek me and find me when ye shall search for me with all your heart. In that day when, more than riches and honor and power and selfish glory, you shall desire spiritual understanding, in that day will come to you the revelation of God in your own soul, and you will be conscious of the indwelling Father, who is Life and Strength and Power and Peace."

1497. Philip Melanchthon. 1897.

The Life-Work and the Personal Traits of the Scholar of the Reformation.

BY REV. ISAAC O. RANKIN.

Philip Melanchthon, the 400th anniversary of whose birth comes on Feb. 16, was fourteen years younger than Luther and survived him for exactly fourteen years. If in spite of this equality of age Melanchthon's life seems longer to the student of Reformation history the impression is largely due to differences in their early experience. When Melanchthon stood at Luther's side in the first great public debate between the Reformers and the Roman Catholics at Leipsic in 1519 Luther was thirty-six and Melanchthon only twenty-two, and from this time onward their labors and experiences were parallel, until at Luther's death his younger friend was left to set in order and complete the work of Protestant defense and organization alone.

The extraordinary development of a precocious talent is the most striking feature of Melanchthon's early life. Born in the village of Bretten, on the hills between the Neckar and the Rhine in the present Grand-Duchy of Baden, he took the degree of Bachelor of Arts at Heidelberg in his fifteenth year. Removing thence to Tübingen, before he was twenty he had gained for himself a fame as classical scholar and editor which won the enthusiastic recognition of Erasmus. At twenty he published his Greek grammar and at twenty-one was called, on the recommendation of Reuchlin, to the chair of Greek in the University at Wittenberg, in whose faculty Luther had been for ten years the animating spirit.

Melanchthon's parents were godly and prosperous people. His father, George Schwarzerd, was a well-known armorer—a trade which had not yet lost its importance by the decay of the older usages and shows of war. More significant for his mental development was his relationship to the famous humanist and Hebrew scholar Reuchlin, who was his great-uncle on his mother's side, and who seems to have admitted the ambitious and promising lad to a close intimacy. To Reuchlin's influence was due, no doubt, the direction of Melanchthon's studies to philology and that unrivaled acquaintance with the rediscovered treasures of the classic world which prepared his mind to accept and value Luther's direct appeal to Scripture in the original tongues. To Reuchlin is due also that change of name, in accordance with the pedantic fashion of the time, which translated his patronymic Schwarzerd (Blackearth) into its Greek equivalent. Melanchthon himself found the name rather too ponderous, and shortened it in his later years to Melanthon. Reuchlin's own scholastic rebaptism was *Kapnio*, which, if translated literally, becomes "Little-smoke."

It was a time when the new wine of the renaissance of learning was everywhere threatening to burst the old bottles of scholastic thought. Fugitive scholars from the Orient were teaching Greek in the university centers. Reuchlin had bribed the Jews to teach him Hebrew and had written the first grammar of that ancient tongue. Erasmus was settling the received text of the Greek New Testament. There was an enthusiasm of scholarship which carried the new learning everywhere. Reuchlin and Erasmus had prepared the way for

Luther, who merely said what they were thinking and applied their principles of free research in practical church life. Melanchthon's transfer from Tübingen to Wittenberg was a change from an atmosphere of elegant scholarship and acute verbal criticism to one of active application of principle in church life and practice. From editing Latin plays and Greek philosophy he came to be the theological adviser of the Reformation, the writer of its most widely accepted creed, the most influential of its university professors and the fashioner of its forms of external church life.

No one could have seemed less fitted by nature for so wide a range of activities. Of feeble habit of body, he seemed quite unequal even to the great literary tasks which fell to his share. Of stammering tongue, there was little prophecy of the fame as a lecturer which called thousands of students to Wittenberg. A layman, who never himself entered the pulpit, he became the master and teacher of preachers and gave form both to the theology and church order of Lutheran Germany. Cautious, fond of peace, ready to yield every point that was not essential to the truth, never abandoning the hope that Christendom might be held together, it was he who stood as champion for the reformation at Augsburg when it came to the formal and final break between the papacy and the German churches. Loving quiet and hating the battle of words, his pen could seldom rest from controversy in the whole forty years of his life in Wittenberg. He is, indeed, the scholar pushed into action, and he shows the strength and weakness of the character. It was Luther's bold leadership which forced him to the front and Luther's thought which largely shaped his thinking. Each supplemented and completed the other. Luther was nothing if not polemic, and his fierce invective has ever since put his admirers to the blush, but while Luther was calling men "sots" and "asses," and scattering a host of like opprobrious terms, Melanchthon combated error with a gentleness and courtesy which in that rough age was often mistaken for weakness. The friendship of the two, in spite of differences of manner and disposition and a growing divergence of theological opinion, never failed. Luther's last letter was written to his friend, and to the last Luther studiously refrained from public mention of his name in connection with the points of disagreement—no light self-restraint for a man of his vehement and outspoken habit—and only once, in writing to a close personal friend, does Melanchthon complain of the "servitude" in which he sometimes felt himself held by Luther's overmastering personality.

Of Melanchthon's public activities outside of Wittenberg two are of special interest. He took a prominent part in the unsuccessful conferences with the leaders of the Swiss reformation, Zwingli and Ecolampadius. Melanchthon was at this time still in complete accord with Luther in regard to the meaning of the eucharist, which was the chief point of disagreement between Zurich and Wittenberg. On other grounds he can hardly have regretted very deeply the failure of the conference. The Swiss

were identified with a political and ecclesiastical democracy which was wholly foreign to the thought of both the Wittenberg reformers. They looked upon the authority of the German princes as the hope and support of the churches. To have joined hands with the Swiss would have been to abandon this fundamental principle of church order and dependence upon the secular arm. The excesses of the fanatical extremists in their own party only confirmed them in this opinion. This explains their attitude of deliberate opposition to the uprising of the peasants, which was an anticipation in South Germany of the French Revolution, both in its rebellion against intolerable oppression and its hopes of a better social order founded upon liberty, fraternity and something more of equality than the age had known. To this movement Luther expressed his dislike in terms which seem to us little less than brutal. On this ground of the supremacy of the secular arm in its own sphere Melanchthon must also have based his approval of the burning of Servetus by the authorities in Geneva.

The same point of view appears also in the crowning work of Melanchthon's life, the Augsburg Confession. The politic Emperor Charles called the German Diet together to secure a double unity, against the Turks who had just been driven back but were still threatening Austria, and against the Lutheran heresy. The princes who had protected the latter were called upon to present a statement of the grounds of their belief and of their complaints against the papacy. Luther, who was still under the ban of the empire, had been left at Coburg, and it fell to Melanchthon to prepare this statement, which was signed by the princes and read before the emperor and the Diet by the chancellor of the Elector of Saxony, in whose train Melanchthon had come to Augsburg. It was a matter for the princes, who alone were represented. Luther's standing before the Diet at Worms had been that of a contumacious offender at the bar of a superior court; Melanchthon and the other theologians had no standing at all before the Diet at Augsburg. It was upon the princes that they depended.

Without bearing this in mind the attitude of the reformers toward the practical questions of their time cannot be rightly understood. As professors in the Wittenberg University both Luther and Melanchthon were the personal paid servants of the Electors of Saxony and felt themselves bound to consult and obey them in every important act. Had the electors been men of a different stamp the German reformation must have had a different history. This subservience to princes is the characteristic mark of German religious history to this day, and the Protestant churches are far less emancipated from its thralldom than the Roman Catholic. Their ministers and theological teachers are public functionaries paid by the state, and the freedom of action of the congregation is reduced to its smallest proportions.

It was Melanchthon's office "to coin the good metal which Luther dug out of the earth." By literary skill, original contri-

bution of knowledge and irenic breadth of view he enlarged the sphere of Luther's influence and deepened the power of the truth he taught. To Luther's vehemence and acerbity he was an eminently safe counselor. Every step away from the ancient usages was taken by him under stern conviction of its necessity and against the settled desire of his heart for unity. This conciliatory spirit finds its expression in the Augsburg Confession. It brought upon him again and again from the more radical of the reformers the charge of readiness to betray their cause. For the sake of union he was ready to admit even an authority of bishops and of pope founded upon human custom, if only the liberty of the gospel might be secure. To his mother, who asked him what she should believe, when the learned could not agree, he answered that she was "to continue to believe and pray as she had formerly believed and prayed, and not to suffer herself to be disheartened by the disagreements of the controversialists"—an answer applicable to disturbed spirits in our own time, which reveals at once the practical and ethical tendency of Melancthon's thought and his strong grasp of the continuity of the inner life of the church.

Very attractive and delightful is the personal character of Melancthon as shown in his friendships, in the love of peace and quiet which made him write in the year before the Augsburg Diet, "O happy they, who abstain from public business!" in his beautiful and helpful family life, and in long years of controversy carried on with a patience and courtesy unexampled in the history of the time. It is significant of his modesty that he absolutely refused the title of Doctor of Theology in terms which might well be studied by ambitious ministers today. In this unassuming spirit, also, he suffered himself to be persuaded into marriage by friends who knew how much he was in need of some one to care for his weak health and home needs. Katherina Krapp, upon whom the choice of these friends fell, was the daughter of the burgo-master of Wittenberg. She made him a home in which he took great delight, calling it an *ecclesiola Dei*, a little church of God, and showing himself a most sympathetic and devoted husband and father. A learned Frenchman coming in to see him was astonished to find him sitting, a book in one hand and with the other rocking the cradle, so that, in spite of his dread of interruption for his studies, he does not seem to have found the duties of professor and house-father quite incompatible. From one end of Europe to the other scholars, theologians and men of affairs came to hear or to consult with him, and it is said that twelve languages were sometimes spoken at his table. It is interesting to find a trace of yielding to the flesh which he kept so well under in his frugal and industrious life. He was a South German and evidently did not take kindly to the North German cooking. "It is a pity," he writes, "that we have in this pitiable nest no proper nourishment. There is nothing good to be had, and if one had it they don't know how to cook, *omnia sunt barbarica*."

If Melancthon's interest in astronomy was largely due to his belief and study of astrology, his studies in that and other natural sciences bear testimony to the breadth of his intellectual interests. At heart he was a student always, and in the learned

fashion of the time wrote in both Greek and Latin more easily than in his native German. Of his own choice he would never have left the professor's chair. He remained in Wittenberg to the last, in spite of the division of the university and oft-repeated invitations, one of them from the king of France, to go elsewhere. To the friendship of two famous contemporary artists, Lucas Cranach, who was a citizen of Wittenberg, and Albrecht Dürer, we owe our knowledge of Melancthon's personal appearance. The copperplate by Dürer, from which our illustration is taken, is especially interesting and gives a lively idea of the brow and eye of a thinker and the mouth of a generous and persuasive man. It bears the date of 1520, when Melancthon was twenty-nine. No doubt the face grew thinner as bodily infirmity, the sorrow of home troubles, the bitterness of unsought controversy which made him long for peaceful days and deliverance from the "*rabies theologorum*"—the madness of the theologians—and the care of the churches grew heavier upon him, but the essential power, gentleness and kindness it never can have lost. In him the gentler and more conciliatory type of the reformed theology remembers one of its greatest leaders and confessors.

CURRENT THOUGHT.

AT HOME.

Rev. Edward M. Chapman of Worcester has a capital article on The Menace of Pseudo-Patriotism in the February *North American Review*. He concludes thus: "No nation, surely, ever had greater cause for pride in past achievement, present opportunity or future promise. In none has devotion to the public weal been deeper, more intelligent, or more self-forgetful in periods of national storm and stress. Patriotism has been in a sense popularized. Let us see to it that, to adopt Coleridge's famous distinction, it be not plebified. As we contemplate our unique situation, our unexampled progress, and our immeasurable resources, we are forced to the conclusion that if any danger ever seriously threaten us, it must come from within rather than without. This means that genuine American patriotism, in accordance with Bolingbroke's dictum, 'must be founded in great principles and supported by great virtues.' It implies further that the principal field for its display is likely to continue to be domestic rather than international; and that nothing can more surely militate against the fulfillment of our national mission than our adoption of that ideal of military imperialism which is leading the nations of Europe into a labyrinth of increasing complexity and difficulty."

Hon. Carl Schurz, in *Harper's Weekly*, sums up a trenchant condemnation of the Senate's procrastination in dealing with the arbitration treaty thus: "It is no exaggeration to say that the eyes of the whole world are on the Senate of the United States at this moment. With the treaty, the Senate is also on trial. Certainly, senators should not stifle their honest convictions. But unless the Senate can irrefutably prove that, contrary to the universal belief, this treaty will make for wrong instead of justice, for international discord and broil instead of peace, it would, by rejecting or even unnecessarily delaying the ratification of this treaty, present to the world a pitiable display of American statesmanship and American civilization."

The *Christian Intelligencer*, after a discriminating comparison of the work and value of the large and small churches, concludes thus: "If the object of churches is simply to furnish Christians a place where they may assemble for the personal enjoyment of their religion

at the smallest possible outlay of means and effort, make and keep the churches large; do not be weakened by the outgoing of a single family or dollar so long as it is in your power to prevent it. But if the object of the Church of Christ is to carry the gospel to the masses until every community and country under the sun shall have received it and become evangelized, encourage colonization; encourage the multiplying of religious centers, whence the light may radiate; encourage practical church extension. Let the large, rich, full mother hive swarm now and then, and in affectionate solicitude for those that go out look after their proper hiving again in some new field, where there is room for Christian activity and growth."

ABROAD.

The *British Weekly* makes Dr. Pentecost's treatment by the Presbytery of London the text for an editorial confession that "it is altogether out of harmony with the spirit of the time, and it is even out of harmony with Presbyterianism itself. If it were true that church courts really possessed and exercised the power of dealing with ministers as they choose, irrespective of the inclinations of the minister, there would not be much to say. But it is notorious that, whatever their legal rights are, every call is decided by the opinion of the individual minister concerned. That being so, his decision should be given as quickly and as quietly as may be, with no ostentation, no fuss, no apparent desire to make capital, no parade of motives."

The *Christian World*, commenting on the arbitration treaty, thinks it "will be generally recognized that the weakest part of this noble treaty is that which concerns rival territorial claims. It may be thought unlikely that any two judges on either side would decide against their own country. But unless they should do so the requisite majority cannot be attained. Perhaps experience of the action of umpires in minor districts may hereafter lead to the appointment of an umpire also in case of territorial disputes. Perhaps, also, as patriotism becomes less of a savage passion and more of a national sentiment, judges will have the courage to decide against their own country when she is wrong. Meanwhile, we must hope that where the tribunal fails the good offices of a friendly Power will supply the place of umpire. And, indeed, in view of such an achievement of humanity and reason as this treaty, any Power which left the court in order to appeal to the arbitrament of devils on the battlefield would be overwhelmed with infamy."

Rev. R. Wardlaw Thompson, writing in the *Chronicle*, the organ of the London Missionary Society, respecting the outlook for Protestant Christianity in Madagascar, now that France is in control, says: "It is evident now that the crusade to win Madagascar to the Church of Rome, which was preached by the Archbishop of Paris in the spring of 1895 and which was proclaimed throughout France from Catholic pulpits, is to be carried on with all the audacity, determination and subordination of means to ends of which the Jesuits have so frequently shown themselves to be capable. Our Protestant missions, seriously hampered by the anti-English feeling which is so painfully prevalent among many of the French officials, are commencing a conflict with Jesuit craft, boldness and unscrupulousness, backed by the prestige of French sympathy and the natural fear of French officials to offend a party which has so powerful an influence on public opinion in France. The recent action of the government in demanding the evacuation of the large and important hospital of the Friends and London Missionary Society Missions, on grounds which it is impossible to regard as other than monstrously unjust, is a very unpleasant and ominous indication of what may be in store for that mission and ours in the near future."

The Home

THE CRADLE TOMB IN WESTMINSTER ABBEY.

[A copy of this poem, republished by request, was made by Dean Stanley and hangs in a frame close by the "cradle tomb."]

A little, rudely sculptured bed,
With shadowing folds of marble lace,
And quilt of marble, primly spread
And folded round a baby's face.

Smoothly the mimic coverlet,
With royal blazonries bedight,
Hangs, as by tender fingers set
And straightened for the last good-night.

And traced upon the pillowing stone
A dent is seen, as if to bless
The quiet sleep some grieving one
Had leaned, and left a soft impress.

It seems no more than yesterday
Since the sad mother down the stair
And down the long aisle stole away,
And left her darling sleeping there.

But dust upon the cradle lies,
And those who prized the baby so,
And laid her down to rest with sighs,
Were turned to dust long years ago.

Above the peaceful pillowed head
Three centuries brood, and strangers peep
And wonder at the carved bed—
But not unwept the baby's sleep,

For wistful mother-eyes are blurred
With sudden mists, as lingerers stay,
And the old dusts are roused and stirred
By the warm teardrops of today.

Soft, furtive hands caress the stone,
And hearts, o'erleaping place and age,
Melt into memories, and own
A thrill of common parentage.

Men die, but sorrow never dies;
The crowding years divide in vain,
And the wide world is knit with ties
Of common brotherhood in pain;

Of common share in grief and loss,
And heritage in the immortal bloom
Of love, which, flowering round its cross,
Made beautiful a baby's tomb.

—Susan Coolidge.

THE PRESIDING OFFICER.

BY MRS. MARGARET E. SANGSTER.

The woman who is called upon to preside at a meeting has very much the same kind of responsibility that belongs to the leader of an orchestra or the master of a choir. To her it falls to see that everything is done in an orderly sequence, that precious time is not wasted, that each person has all the time she is entitled to for presenting her subject or explaining her position, but that the rights of the whole body are not invaded by an aggressive or indiscreet partisan; in short, the harmony of the meeting depends largely on the tact, good sense and impartiality of the person in the chair.

As it may be any one's duty, occasionally and perhaps unexpectedly, to preside in a meeting it is well for all of us to know something about the requirements of the situation. I hold that a woman should be equal to any emergency. Talking not long ago with a distinguished educator the remark was made to me that all-round women are few. One finds a woman extremely well fitted in a certain direction, but helplessly inadequate to certain others, and the plea was to have women symmetrical, trained in many ways, ready for any service.

By close attention to the way in which excellent presiding officers, such as Frances Willard and Mary Lowe Dickinson, for example, manage large assemblages and councils, one may gain a very good idea of the thing as it ought to be done. By the study of a little book of parliamentary rules, of which there are several to be had, small, compact and inexpensive, one may learn precisely what she may do, and precisely what she must never do. By boldly putting the results of her study and her observation into practice when her turn comes, as come it will, by putting an amiable modesty to the front as an excuse for her mistakes, and by the cultivation of a serene unconsciousness of self, any woman, even one wholly domestic and retiring, and lacking the advantages of training in this line which are now given to our girls, may become a good presiding officer.

Our little unpretending clubs for women, few of them without a definite aim in the pursuit of some branch of art or literature, afford an admirable opportunity for gaining knowledge and experience in the tactful conduct of meetings. These clubs are also educational, so profitable, that one wishes they were established everywhere, and that all women belonged to at least one. The abuse of a good thing is discovered when, not satisfied with one pleasant club, or at least with two, a lady recklessly throws herself into the current, and joins a half-dozen.

A presiding officer cannot exploit her own views. She does not express her opinion, or if she feels that she must do so some one else must temporarily take her place in order that she may go upon the floor, as an ordinary member might. Her rôle is to be both impersonal and impartial, and she must control her own temper, her face, her tones, so that her self-mastery enables her to control the meeting. For she is the judge on the bench, the captain on the quarter deck, the driver who holds the reins over mettlesome steeds, the engineer guiding the train, the personage, for the time being, on the throne of authority—this quiet gentlewoman who is exercising her gifts in the quality of a presiding officer.

FOOD FOR THE INFANT.

I.

BY MARY E. GREEN, M.D.

Should a dozen intelligent mothers be asked to give an outline of a child's diet up to the age of one year you would be quite likely to receive a dozen different answers. There might be some points on which they would agree, but disagreement would be the rule. Statistics have been repeatedly given of infant mortality, yet with all the progress which science has made in other directions this mortality is not materially lessened. Mothers all too often have forced upon them the responsibility of a life to care for without previous knowledge or education. Guided by love, instinct or intuition, all of which may lead her astray, she realizes, after the "rose with all its sweetest leaves yet folded" has been taken, how unfit she was for that which she should have known best. It is useless to expect a decrease in infant mortality until there are more intelligent and widespread ideas regarding the building material of the body, or, in other words, the food which contributes to life and health.

It is only when we come to the human family is this disregard of material which enters into the structure found. The architect, if he would construct a building for strength and endurance, selects brick, stone, mortar, wood, glass, paint, etc., to this end. Every mother should know the value of food, not only for supplying hunger, but for those qualities which shall contribute best to build a perfect constitution.

It is not enough to have a child well born; that counts for little if the food and environment are not conducive to its highest physical development. What, then, shall be the food of the child up to one year of age? Nature has furnished the most perfect of all foods in milk, as it contains the five food principles which enter into the composition of the body in the right proportion for the nourishment of the young. First of all, the child should have the mother's milk and absolutely nothing else. If this is impossible then the question arises what is the best food for the child. The answer is simple enough—that which the nearest approaches the mother's milk, as we must look to the building material if we would have the child healthy and strong.

The first food for the child, then, should be prepared by taking the upper part of the milk and diluting it with one-half boiling water. To a cupful thus prepared add five grains of sugar of milk; do not under any circumstances add ordinary sugar, as this has to be transformed in the process of digestion and is often the primary cause of indigestion. If the child is to be bottle fed continue this food up to six weeks of age, then use only one-third water to two-thirds milk; at three months give the milk pure and increase the sugar of milk one teaspoonful during the twenty-four hours. During hot weather the milk should be sterilized. There are expensive sterilizers but nothing is better than the ordinary glass fruit can which may be found in every home. Fill one of these with milk, set it in a tin pail of cold water and put it on the stove to heat. As soon as the water comes to the boiling point remove from the fire. Let the can remain in the water for half an hour then put the milk in a cool place. By this method all germs are destroyed. Undoubtedly there are changes which take place in sterilizing milk which affect its digestibility but it is the only safeguard, especially during the summer months. Is it better to give the child the milk from one cow? No, I think milk from a mixed herd is preferable, as one cow might possibly be diseased, give an inferior quality of milk, or be fed on objectionable food. Any good brand of unsweetened condensed milk ranks next to pure milk as food.

The patent foods or so-called gluten foods are highly objectionable, owing to the large amount of starch they contain. The glands which secrete the fluid for digesting starchy foods are not developed until the teeth appear. Starch is a food which contributes to the storing up of fat in the system, instead of being an element of strength, and a child largely fed on starchy foods has little resistance against sickness. Malted milk has less objection as the starch has been chemically changed by the process of malting, so that it is easily assimilated and it is further combined with milk which makes it a valuable food.

Regularity in feeding the child is important. Give it food once in two hours for the first three months, after that only in three

hours. Avoid feeding during the night as much as possible; if the child is fretful a drink of water allays thirst and insures quiet. Remember that the stomach must have rest. It is injudicious feeding that produces those troublesome ailments known as colic and indigestion. Simplicity in diet and care as regards cleanliness and sterilization of food, absence of medicines, especially the so-called home remedies such as the various teas, will, other things being equal, insure a healthy child.

JOAN OF ARC.

THE MAID OF ORLEANS.

BY JANET SANDERSON.

Jeanne d'Arc, called by us Joan of Arc, was born at Domremy, France, Jan. 6, 1412. The three boys and two girls of the peasant's family to which she belonged were brought up to work hard, fear God and honor the saints. Joan loved to hear best of all from her mother's lips the stories of the saints Catherine and Margaret. She loved to carry flowers to the chapel to place before Our Lady; she gave most of the little money that she earned in charity; she visited the sick, where a warm welcome always awaited her. This simple maid, with a mass of dark hair above her high forehead, was tall, strong and healthful, with a sound mind, modest and devout; but no sickly fanatic nor morbid dreamer. She had "the inward eye of seeing" which the other children lacked. She heard music in the rainfall and saw pictures in the sunset clouds. The fertile fields were clad in glory, each flower bearing a message from on high. The peasant garments she spun and wove by her mother's side were no common, homely, prosaic clothes, for in them she saw the white wool of the tender lambs she had guarded on the flowery hillside, and the blue flax blossoms she had so often plucked. God was in all things to her and therefore nothing was commonplace.

Close by the humble cottage home was a dense forest, where was the great beech tree of which the country people told many tales. They called it the fairies' tree, for it was said that the fairies danced about it. On festival days the villagers hung it with garlands and played and danced about it, and the priest came once a year to say mass under it. In its shade Joan often lingered to ponder over the reports brought into the quiet, peaceful village by traveling monks and wayfarers, that an English king was ruling over the land. Sorrow filled the heart of the little maid. She could think of nothing else in her humble labors about the home, in the fair fields while watching the flocks, beside the fountain, in the chapel, by her little chamber window and under the fairies' tree. She had heard the prophecy, and brooded over it, that a maid of Lorraine should save the land.

Joan was but a child of twelve when there appeared to her one day at noontime in the garden a great light, out of which a voice spoke, saying, "Joan, be a good child; go often to church." At first she was frightened but other voices came, telling her of the sorrows of the kingdom and that she was the maid to lead an army, carry help to the dauphin, and deliver France. So she grew accustomed to the voices but answered simply: "I am only a poor peasant girl. I know not how to ride or lead men at arms." Still the voices kept saying, "Save France." Then she argued that a dutiful daughter

could not leave her home, that she knew nothing about a soldier's life and couldn't even ride a horse. Truly it was a hard struggle, but the voices altered not. It was always the same message, "Save France," so when they directed her clearly to go to the governor of Varicouleurs for aid she left her much-loved home, her many friends, her fairy tree, and went to her uncle and told him all. He, too, believed that a maid from his land should save the kingdom and he took the child, simply clad in a red woolen gown, to visit the governor. Annoyed by such interference he told the uncle to box the child's ears and send her home.

Not discouraged, the voices still speaking, she tried again. Brave men heard her kindly this time and promised to take her to the dauphin Charles. They gave her a horse and the dress and equipment of a soldier. As she was to travel with men she



chose the dress of a man. The governor gave her a sword and a letter to Charles, and she departed with four armed men through the enemy's country, arriving after eleven days' journey at the dauphin's castle in Chinon. He had purposely placed another on the throne, but Joan discovered the deceit and, looking around upon the nobles, soon found Charles, and kneeling before him said, "I am Joan, the maid sent by God to save France." She asked for troops to save Orleans, and told him that the voices had assured her that he was the true heir and she must lead him to Rheims to be crowned Charles VII. of France. A council of the learned met in St. Catherine's Church and summoned the maid.

As she came, a blush suffused
Her pallid cheek such as might well beseech
One mindful still of maiden modesty,
Though of her mission true.

Her lovely limbs robed in a snow-white vest,
Wistless that every eye on her was bent
With stately step she moved.

She answered all their questions fully, and her sweetness and simplicity won all hearts. Knights and warriors gathered to fight under the banner of her own device—white, embroidered with lilies—and a suit of armor, glistening white and silvery, was made for her. She would not take the sword because the voices had told her of an ancient weapon with crosses on its blade, which was lying buried behind the altar in the Chapel of St. Catherine of Fier-bois, which was to be hers. This she found, then, as Southey sings,

Over her robes the hallowed breastplate threw
Self fitted to her form; on her helmet head
The white plumes nod, majestically slow
She lifts the buckler and the sacred sword
Gleaming portentous light.

Onward she rides on a snow-white horse,

her white banner and white plumes waving in air, her armor shining in the sunlight. Thousands of soldiers are at her command as they rush on towards Orleans. Again and again they are driven back, but the valiant maid cheers them on, crying, "Fear not, the place is yours." An arrow pierced her in the neck; she drew it out with her own hand and rushed back to the ramparts, and victory was won. She led them from place to place wherever the voices beckoned, and was always victorious. The English believed her to be a witch, but the French thought her a prophetess.

After such successes it was easy to lead the king to his crown, and an army of 12,000 men headed by the maid set out for Rheims, where the coronation ceremony was performed. By the side of the king stood Joan, holding her sacred banner. When the ceremony was finished she knelt at his feet saying, "Glorious king, now is fulfilled the pleasure of God, whose will it was that you should come to Rheims to receive your worthy coronation, showing that you are the true king to whom the kingdom should belong."

Her father was present to witness the triumph of his daughter, and the king ennobled her and her family and descendants forever. Joan longed to return to her homely life in Domremy, but there was other work awaiting her. The fair fields of northern France must be delivered from the invader, and she must struggle against mean suspicion, for now her pathway darkens. At an attack on Paris the French were repulsed, and the weak king left St. Denis to the mercy of the English, who showed terrible vengeance. In a sally at Compiègne Joan was surrounded, pulled off her horse and taken prisoner by soldiers of John of Luxembourg, a poor nobleman. Her ransom was precious, and she was sold to the English for 10,000 gold francs. The base ingratitude of the monarch whose kingdom she had saved abandoned her in the hour of misfortune. The English accused her of being a witch and a heretic, and they took her to Rouen for trial. She was heavily chained by the ankles, was fastened to a beam and watched by a guard of five men of the lowest sort, who teased and mocked the poor girl without mercy. At her trial she boldly defended the truth of her revelations, and the judges sat lost in wonder because she answered to everything so cautiously and wisely. She was accused of blasphemy, heresy and witchcraft. In her ignorance she had been made to sign, not the simple formula read to her, but a long list of the crimes imputed to her and a confession of them. Her voices comforted her by saying: "Fret not thyself because of thy martyrdom; thou shalt come at last to the kingdom of Paradise."

In the old market-place at Rouen Joan's scaffold, heaped high with fagots, had been raised, and this sweet, brave girl of nineteen years was carried to it in a little cart, with a crown on her head bearing the words, "heretic, apostate, idolater." To the last she defended her king, and as the flames rolled around her she bravely proclaimed that her voices were from God.

News of her death reached the palace of Charles VII., and in no wise disturbed that ease-loving monarch. But when the tidings came to the quiet village of Domremy it broke the loving heart of the maid's father. The mother lived to see her child's memory exalted and her prophecies ful-

filled, in 1449, when Normandy was lost to England. Charles at last woke up to a determination to restore the memory of Joan, and constituted a commission to inquire into and report about her death. The trial was concluded at Rouen just a quarter of a century after that tragic event. The venerable mother and two sons were present to hear the sentence which established the innocence of the maid, and cleared her memory of the dreadful imputation of being a witch.

The part played by this heroine is unique in history. Few will deny that she believed herself inspired, but few will venture to assert that she was inspired. Michelet says of her: "The originality of the Maid of Orleans and what determined her success was not so much her valor or her visions as her good sense. Through all her enthusiasm this daughter of the people saw the question clearly, and was able to solve it." True it is that among the heroines of history the girl stands foremost in possessing the courage of a soldier, the devotion of a patriot, the purity of a saint and the constancy of a martyr, all being blended with true womanliness.

HYSTERIA AND TEMPER.

I have been much interested in the recent discussion regarding the child who kicks and screams in order to gain his point. As I have never had an experience like this I may not be a good judge, but it seems to me that the writer in your issue of Jan. 21 speaks from an entirely different standpoint from the one in Jan. 7. Are not hysteria and temper two entirely distinct states? Should they receive at all the same treatment? It seems to me that the first is uncontrolled weakness, while the other is uncontrolled strength, and must necessarily be treated differently. Even if a result of temper, the proper mode of treatment of real hysteria might be to soothe first. Surely "the remedies applied should not be harsher in the case of a little child than in the case of a grown woman," but in two cases of adults that have come under my personal observation "the family council, with the assistance of a medical expert," has found that merely soothing treatment was not the most effectual even for hysteria.

Is not the case of temper altogether different? It has been my experience to know recently in different families two children who have had the soothing method applied so efficaciously that they rule the house with a rod of iron, thus laying up trouble for themselves and their injudicious parents. The children know that they will be "soothed" and gain their point, rather than be allowed to cry.

I have heard an elderly lady, whose children have now passed middle life and are all useful Christians, tell the following personal experience: "Never but once did any of my children kick and scream for anything. Then, putting my foot upon the child's neck, with just pressure enough to hold her in position, she was kept there, not only till she was quiet, but long enough after to satisfy her for the remainder of her life, for she never again attempted this method to assert her will." Wise mother! Taking it in time one treatment was enough to cure.

In the case of a really hysterical child certainly the most careful and quiet treatment is required. It is a disease and one

that needs exceeding wisdom and the assistance of the best medical aid, but an exhibition of genuine temper in a robust, healthy child is a quite different matter.

E. L. H.

NOTES.

Parents and teachers should use their influence in favor of the passage of a bill now before Congress prohibiting the processes of vivisection in the presence of school children. Certain other restrictions are advocated, but none that interferes with the true interests of science. Exhibitions of wanton cruelty, however, ought never be witnessed by boys and girls.

At a time when the right use of wealth is so freely discussed these words by the famous explorer, Nansen, are worth pondering: "To require little is better capital than to earn much. The need to earn much fetters and enslaves a man, while the ability to do with little makes him free. He who needs little will more easily strive toward the goal he has in view, and will in general lead a fuller, richer life than he who has many wants."

The work of the Sabbath Protective League is about to be strengthened in New England by the formation of a woman's auxiliary. The W. C. T. U. has been invited to take the initiative, and a meeting to effect an organization will be held at the headquarters, 171 Tremont Street, Boston, on Tuesday, Feb. 16, at 3 P. M. Ladies occupying high social positions in New York and Washington have already pledged their support to the movement, the value of which will be recognized by every thoughtful Christian.

The article in this department by Dr. Green, who is president of the National Household Economic Association, and a member of both the American Medical and American Public Health Associations, will be followed by others, viz.: Food for the Child up to School Age, Food During School and College Life, Food for Working Girls and Diet for the Laboring Man. For some years Dr. Green had charge of a dispensary in New York city for women and children, and she is eminently qualified to treat the vital subject of dietetics in a judicious and scientific manner.

Commenting upon the experiment in co-operative housekeeping as described in the article, Girl Consorts, in our issue of Jan. 21, a correspondent says: "But to any who would seek similar quarters it is right to add that such could scarce be found at similar prices. The landlord, to whom these 'consorts' owe so very much, puts also the excellent service within their reach. All food supplies can be easily secured, and the pretty picture has its own needful reticence of details. The problem of home living is a serious one in this land; it is good missionary work to work at its solution. Less show in furnishings and more cooking of one's own meals, less fear of climbing many stairs and greater readiness to make the best of things one has, and last, but not least, a fair sense of the sacredness of the privacy of the simplest effort at home life—all is needful if you want the genuine thing. Any woman who wishes can be a fairly good housekeeper, but a home-maker is quite another and a better thing. Let us seek and reverence it more than great learning or wealth, and learn from the mother who, though unlearned, was so much wiser than we of the present generation."

In choosing a wife see that she possesses the following qualifications: 1, A sunny disposition that makes the best of everything; 2, honor; 3, the ability to cook a good meal; 4, love of cleanliness and order.

In choosing a husband change No. 3 to "the ability to earn an honest living."—*Ram's Horn.*

Closet and Altar

No man need be without comfort while the gates of prayer are open to him.

Happy those who are able in truth to say, "My Lord and my God!" Here is the noblest inspiration for life, strength for work, comfort in trouble, hope in death. Here is what gives eternity itself its chief interest and joy.—*William Forsythe.*

Know of a truth that if any one else would fain speak in the temple, which is the soul, except Jesus alone, he holds his peace as if he were not there; and in truth he is not at home in the soul, for she has strange guests with whom she desireth to hold converse. But if Jesus is to speak in the soul she must be alone and be silent herself that she may hear the voice of Jesus, and then he enters in and begins to speak. He revealeth himself and all that the Father hath uttered in him according to the measure of the soul's ability to receive it.—*John Tauler.*

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord, I offer thee,
Alas! but what I can,
Father Almighty, who hast made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and fumble prayer.
Four things which are not in thy treasury
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.

—*Southey.*

The end of stated prayers should be made the subject of attention and care. In manuals of preparation for the holy communion how little emphasis is laid, as a general rule, on the regulation of the heart and conduct subsequently to the ordinance! The natural recoil from the strain which real prayer always puts upon the mind is levity. Against this levity the devout man should always watch and strive. When we have withdrawn ourselves for a while for communion with God the glare of the world should be let in gradually on the mind again, as an oculist opens the shutters by degrees upon his restored patient.—*Edward M. Goulburn.*

Hear, O Lord, our humble supplications. O thou who knowest what things we have need of before we ask, give us grace, we beseech thee, to seek first thy kingdom and righteousness; and do thou add to us all that is necessary for this present life. May we desire thee more than all thy gifts, that so desiring we may seek thee, and find in thee our true joy. Quench in us, O thou Lord of our life, all wrong desires. Deliver us from selfishness and pride, from sloth and idleness, from narrowness of mind and hardness of heart. Fill our hearts, we beseech thee, with the grace of thy Holy Spirit; make us kind, long-suffering and gentle; give us grace to deny ourselves, and to submit to thy holy will. In adversity, help us to be patient; in prosperity, keep us humble; and when we cannot see the way before us, may we fear no evil, knowing that thou art with us. May thy grace be sufficient for us, and thy strength be made perfect in our weakness. We beseech thee to bear us, through Jesus Christ our Lord. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

11. ROMANCE OF TWO AVIARIES.

[Supply names of birds.]

John ***** long kept a small bird store,
A steady business man was he;
Not fond of ***** of any kind,
His trade progressed successfully,
Till one day on the store next his
A dreadful sign appeared, to wit:
"Fine Songsters, Cages and Supplies,"
With "Miss J. *****" over it.
'Twas ***** on him; his patrons now
Bought of his neighbor, while poor John
Would ***** indignantly about
And ***** at Fate in angry scorn.
Then Fate, upbraided, plotted worse;
John's heart, alas! must suffer too,
Caught by his rival's ***** locks
And lips rich ***** in hue.
He told his love, but she would *****
Her head about coquettishly,
And with a ***** smile at him;
"Old *****," or "*****," was her reply.
Still he persisted till the time
Of mating ***** and sunny days,
When John did wed the lovely Jane,
His "*****," he fondly says.
So he can ***** o'er Fate again.
Business and love run smoothly on;
A wall came down and now the shops,
Like their proprietors, are one!

MABEL P.

12. OUR RATIIONS.

1. *****ration gives our association the legal power to act as an individual. 2. *****ration is called upon to guide its course wisely. 3. *****ration keeps it in working order. 4. *****ration is the frequent expression of our members. 5. *****ration was sought when our condition had become deplorable. 6. *****ration was our earnest appeal to unfaithful members. 7. *****ration enabled us to determine the area of our land. 8. *****ration of our organization was threatened in the disagreement over this property. 9. *****ration of our buildings added to the discontent. 10. *****ration of harmony was finally effected by the wisdom of our leaders.

LEX.

13. DECAPITATIONS.

I.
To ONE without a TWO
No mortal man can do.

II.
The PRIMAL died and left
His LAST to wife bereft.

III.
Oft PRIMAL, sad to say,
To FINAL leads the way.

IV.
PRIMAL may be classed
As Gotham's busiest LAST.

A. E. HOLT.

14. ODD PROBLEM.

A boy went to a fair four successive nights. He spent each night ten cents to get in, half his money for notions, and ten cents to get out. At the end of the fourth night his money was used up. How much had he to start with?

G. O. F.

15. ENIGMA.

The eldest of the family,
And also first one in my class;
I'm always found in company,
And yet alone I sometimes pass.

Unheard I ripple in the stream,
Yet I am ever in your ear;
I make no sound to mar your dream;
I form a part of every year.

Long have I silent been in death;
No one in life my form has seen;
I mingle with your every breath,
And in all ages I have been.

Sometimes I'm great, sometimes I'm small;
In earth and water fill a space;
I always am the first of all;
Lo! I am found in every place.

E. E. O.

PRIZE TANGLE-MAKING.

Among the literary exercises enjoyed before the days of newspapers was that of *bouts-rimés*, or "rhyming ends," which consisted in fitting verses to given rhymes. The sonnet was so commonly selected for this diversion, we are told, that in the seventeenth century that form of versification fell into disrepute among the more aspiring poets.

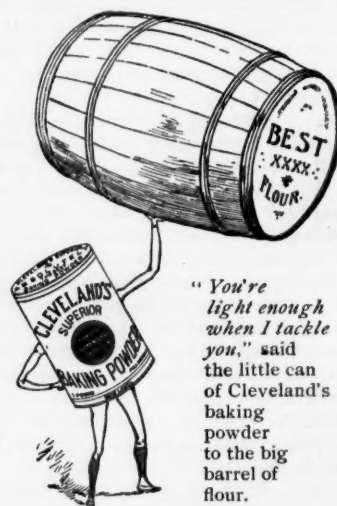
It has been suggested to "Tangles" that a contest of puzzle *bouts-rimés* might prove an enjoyable novelty to our nineteenth century puzzle lovers. It is therefore proposed that as many of our readers as can do so send in one or more puzzles—either enigmas, charades, anagrams, metagrams, or anything else to which the idea may be applied—in the form of three four-line stanzas, the lines of which shall end with the following words respectively: fair, part, share, heart; near, two, fear, true; place, home, race, roam.

Everybody should try this. The contest will remain open during the month of February, and the sender of the best twelve-line puzzle made on the foregoing rhymes will be given a copy of Bartlett's Familiar Quotations, ninth edition, a work too well and favorably known to require comment. We have in mind several friends who are expected to find this new tangle-making a very interesting field of effort for a leisure hour or two.

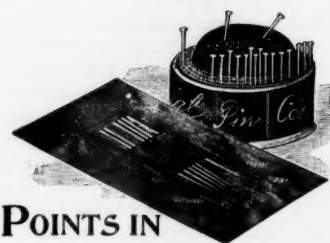
ANSWERS.

6. Empty (M. T.).
7. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14: 6).
8. Denim Asa mined. Silver, gold, shaft, lead (led), ore (o'er), assay, drill, boring, claim, vein (valn), blast, boulder (bolder), pocket, quartz (quarts), camp, dynamite (Dinah might).
9. 1. Hood. 2. Bacon. 3. Procter. 4. Steel(e). 5. Will-is. 6. Swift. 7. Bar-ham. 8. Roe. 9. Crab(be).
10. Mists, Ocean, Up, 'Neath, Thunders, Dark, Each, Silver, Encirclea, Raging, To, Isle, Sweep, Light, And, Nature, Draw. Initials, Mount Desert Island.
Recent solvers include: L. and L. A. E., East-hampton, Mass., 1, 3, 4; R. S. T., Charlestown, Mass., 1, 3; Mrs. F. P. Tripp, Taunton, Mass., 5; H. H., Sherbrooke, Que., 2, 3; Raymond, Dover, N.H., 2, 3, 5; Harwood Library, Wauwatosa, Wis., 1, 2, 3, 4, 5; A. B. B., 5; J. J. C., Cambridge, Mass., 1, 2, 5; E. E., Lynn, Mass., 5; Nillor, Middletown Springs, Vt., 1, 2, 3, 4, 5; Frank W. Fletcher, Worcester, Mass., 1, 4, 5; M. F. P., New Britain, Ct., 1, 2, 3, 4, 5; Frederic Perry Noble, Chicago, Ill., 1.
Three of the lists for Jan. 14 are complete and correct. The "Rosetta Stone" enigma has been found one of the best many readers have ever seen.

Goodness expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God be merciful to me a sinner!"—F. W. Robertson.



"You're light enough when I tackle you," said the little can of Cleveland's baking powder to the big barrel of flour.



POINTS IN HOUSEKEEPING

There are other "points" in housekeeping quite as useful to the housewife as those of pins and needles. Nearly a million "sharp" housewives, who use it, know

SILVER ELECTRO-SILICON POLISH

has all the points of a perfect silver cleaner—no wearing, no scratching, and for brilliancy it has no equal. No other Silver Polish has all these points.

Trial quantity for the asking—"see the point," it costs you nothing. Box, post-paid, 15 cts. in stamps.

All leading grocers sell it.

The Electro Silicon Company, New York.

This is the poor man's flour— "Duluth Imperial" Flour

because there are 20 loaves more in every barrel, and the rich man's because he can't buy better at any price. Makes perfect bread. A trial will convince.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

The Conversation Corner.

MR. D. F. will please omit all cuts this week, so as to leave the entire space for two sets of letters, one from the young children, the other from the "old children." The former all relate to animals.

CALIFORNIA.

Dear Mr. Martin: In my Corner communication, a few weeks ago [Jan. 7], I wrote Australia when I should have said the Sandwich Islands. I inclose a cutting, giving you a fuller idea of the matter. T. W. W.

This is the substance of the cutting:

The ugliest and yet most useful things in California are horned toads. They are by no means pleasant to look at and the Indians formerly held them in sacred veneration. Californians do not regard them very highly, and many kill them whenever found, imagining them venomous, which is not the case. The Hawaiians, however, know their value, and President Dole has written to different sections of California to have several thousand sent to Hawaii for the purpose of destroying certain insects. Investigation has shown that they are exceedingly valuable for this purpose, and there is now talk about preserving them more carefully in California.

But tastes differ, and against the opinion of this old Worcester County boy in California here is what a New England girl in New Mexico says about it:

Dear Mr. Martin: In your Corner of Jan. 7, T. W. W. of California thinks that horned toads are almost as frightful as tarantulas. I can't understand that at all. They are much more graceful in their proportions than the ordinary toad, and their colors, which change with their surroundings, are often beautiful. A strong pink tinge added to the sand color I have often seen and admired. L. W. C.

By the way, what has become of that California boy, who sent us, away back in the infancy of the Corner, the horned toad which made such a sensation among us? The lizard soon ran away, but the boy's handiwork, in the shape of a carved orange-wood box, still remains on my mantel.

VINELAND, N. J.

Dear Mr. Martin: I hesitate about sending this, lest you may have a collection of spider letters as large as the flock of "white old hens"! I presume no Cornerer will have the use for spiders I have just seen described. A Frenchman who kept a spider farm sold his pets to rich men who wished their newly filled wine cellars to appear old. The spiders, turned loose in the dark place, soon festooned the bottles with cobwebs and so helped on the deceit, very innocently, of course. But wasps have a real use for spiders—to feed to their baby wasps. When mother wasp has made her nest in the ground or built one of clay on a tree or a house, she lays the eggs and drops in a spider or two. These she kindly puts to sleep by stinging, and when the babies need them she knows that they are ready. The children will find these and other interesting things in Gibson's "Sharp Eyes." M. F.

RIPON, WIS.

Dear Mr. Martin: If you please, I would like to be a Cornerer. I will be eleven years old soon, and I am going to have a party and invite five or six little girls. [Better invite six.—Mr. M.] I would like to tell you about a horse I read of in a scrap-book. This horse liked to play jokes, so when the little boys were saddling him he puffed himself out so as to make himself as large as possible. Then the little boys got on and the horse started out, but when he had gone a little way he let his breath go, and the saddle swung under him and the little boys fell off. LILIAN M.

But how about the little boys, Lilian? Did they enjoy the joke?

BANGOR, ME.

Dear Mr. Martin: On my way to school this morning I heard a doleful, chattering sound among the English sparrows. I noticed one of the birds flying close to the snow with a dead bird in its claws. It flew into a hedge near by, I think, for I did not see it again. Is it the custom of the sparrows to care for their dead in this way? I have never watched them enough to know. ANNA B.

JAMAICA PLAIN, MASS.

Dear Mr. Martin: Our pig is doing well and

eats a great deal. I think the animal described in last week's *Congregationalist* [Jan. 14] was a lively boy. BRUCE B.

This is the Bruce that had the guinea pig that came out of the bottle that was fired into by the pistol that contained the rings that belonged to the children that attended our Corner Party!

Speaking of "the best specimen of all" the animals, a lady writes as follows:

My husband says, tell Mr. Martin we have sent our young animal off to — College, to be trained. There are a plenty more of them there, and though older than those you encountered on your wheel they are quite as noisy.

Yes, I have often noticed that the young animals of this species, when gathered together to be trained, make more noise and are more destructive than at any previous or subsequent period of their lives, and I think this is the uniform observation of families residing near the corrals where they are kept. This may spring from the aggregation of so many together, for as soon as their training is ended and they are separated this phenomenal tendency to noisiness and destructiveness ceases almost at once. As it is understood not to be a necessary or helpful part of their training, it may be safely predicted that the application of new scientific methods and the use of their own acute discernment, so manifest in other things, will combine to change this tendency, so that in the evolutionary progress of the species this undesirable peculiarity will at length be entirely eliminated.

And now for the other questions:

Some time ago I attended a funeral of a friend at which the clergyman read with much feeling Mrs. A. D. T. Whitney's poem, *The Home Maker*. Can you tell me where I can find it? The works of Mrs. W. which I have access to do not contain it. N. N. C.

It is in *Daffodils*, a little book of her poems published by Houghton, Mifflin & Co. The closing stanza represents the mother, always on earth caring for and waiting for her children, as still the same:

And somewhere yet in the hill-tops
Of the country that hath no pain,
She will watch in her beautiful doorway
To bid us welcome again.

Where can I find the piece, *No Sect in Heaven*? MRS. S.

I found it in a little leaflet at the Tract Society Rooms on Bromfield Street. It was written by Mrs. Elizabeth Jocelyn Cleveland, and has often been published in newspapers and in leaflets. The lady in the library showed me a broadside copy with this inscription: "Nason's Print, New-Berne, N. C." Was this a war-time print, when the Union soldiers occupied New Berne?

LOWELL, MASS.

I am very anxious to find a hymn commencing, "O, the angels hovering o'er us." It was written and set to music forty or fifty years ago. An aged mother on her dying bed repeated it and remarked that she used to sing it. I have made a great many efforts to find it, but have been unsuccessful. MRS. M.

Another lady—[another lady must wait.—D. F.]

Mrs. Martin

CORNER SCRAP-BOOK.

Place Names. To the "picturesque" names cited in the Scrap-book of Dec. 24, a correspondent adds these, which were once used to distinguish school districts in a town in the Connecticut Valley: Bedlam, Foamer, Fog-gintown, Hangdog, Rattle Hill. It would be an interesting subject for a schoolgirl's composition, if the names are still used in that town, to tell the tradition of their origin. In

other States very curious and sometimes very comical names are given to post offices and even to towns. Here are a few from the United States Official Post Office Register: A. B. C., Tenn.; Adieu (*Jack Co.*), Tex.; B., Ind.; Bad Axe, Mich.; Bird in Hand, Pa.; Bumble Bee, Ariz.; Calf Killer, Tenn.; Cat, Ky.; Dismal, N. C.; Dry Bone, Wis.; Eye, Ark.; Finis and Fort Spunky, Tex.; Hard Times, La.; Ino, Va.; Izee, Ore.; Jingo, Kan.; Joe, Ky.; Nine Times and Ninety-six, S. C.; Not, Mo.; O. K., Ky. (also in Miss. and S. C.); Pig, Ky.; Quick, Neb.; Rabbit Hash, Ky.; Shoo Fly, Io.; Shortly, Del.; Squirejim, W. Va.; Tin Cup, Col.; Troublesome, Kan.; U Bet, Tenn.; Useful, Pa.; Useless, Wn.; Wakeup, Ind.; Walk-up, N. C.; Whynot, Miss.; Wig, Minn.; Yell, Tex.; Zeb, N. C.; Zif, Fla.; Zig, Mo., and very many others of the same sort. But how much better it would have been if the inhabitants had selected names of pleasanter sound or higher meaning to bequeath to their successors and descendants! "What's in a name?" Very much—who would want to have a Useless or Dismal or Troublesome place for their residence, to make their home at Pig or Wig or Zig, or spend all their lives with a Bumble Bee, with a Dry Bone, or even with Rabbit Hash?

Towns That Are "Useful" and "Truly" "Worthy." (The last two words are names of places in Montana and Alabama.) Such are the towns that raise men—no matter what their names are. This thought has come to me from reading an article in one of the magazines, urging the erection of monuments in the native towns of eminent men, referring to some whose fame had reflected honor upon their birthplaces. This set me to thinking of the many country towns—some of them remote and small, perhaps—where were born and reared boys or girls who have gone out to accomplish something great and good in the world. Their record is a tribute to the churches and schools in those towns, even though no monument is erected. A young man told me the other evening of his native town out among the Berkshire hills. It has produced two good men—President Barnes Sears and Dr. Edmund H. Sears, who will be remembered, if for nothing else, as the author of the Christmas hymn,

Calm on the listening ear of night.

The plain man who fills Tremont Temple twice a day for many weeks has built his own monument in the town of Northfield, as well as in the hearts of thousands of men and women all over the world whom he has helped to live better lives. It would be a good plan for us to think over the country towns we know, and see what natives of them deserve monuments—of memory, if not of bronze!

A Very Small Country Town. The daily papers had something to say about it a few weeks ago. It is in Vermont. It has the name of a large town—Baltimore. Find it on your map—in Windsor County. Its population is fifty-nine. It has no church, no store, no post office. But I have looked up the State school report, and find that it has one school-house and one school teacher. There are twelve boys and nine girls in the town, between the ages of five and twenty-one, and they apparently all went to school in 1896. The account says that "it has no distinguished sons or daughters." But how about those twenty-one children? That school teacher has a great responsibility! Does she have a Sunday school? Does she want any Sunday school papers? Perhaps Superintendent Nichols of the Weathersfield Sunday School goes over from Perkinsville—that is not far—to help carry it on. The children of the smallest town will be heard from yet!

L. N. M.

The Sunday School

LESSON FOR FEB. 21.

Acts 6, 7.

THE FIRST CHRISTIAN MARTYR.

BY REV. A. E. DUNNING, D. D.

The book of the Acts seems to have been written with a purpose to make distinct the successive steps of the Christian Church in its departure from Judaism. At first it included, apparently, only orthodox Jews. They formed a sect by themselves, but continued to worship in the temple. Then they antagonized the Jewish authorities. Next, they extended their membership so as to include Jews born outside of Palestine. Between these and those who had been trained under the direction of the priests of the temple there must have been marked differences of religious habit and opinion. Six or seven years after the beginning of the Christian Church two parties appeared within it, one of them composed of these foreign born Jews.

The church early organized a system of relief for its own poor, and before long the foreign born Jews began to complain that their poor did not get a fair share. Out of this disturbance in the church grew very important consequences.

I. *The order of deacons.* The apostles had meant to be fair, but the growth of the church gave them more than they could do. They, therefore, proposed a new order of officers. The proposal proved acceptable to all. It was decided on in the usual Congregational way, that is, by the vote of all the members, and in the same way the officers were elected [v. 5]. Then the apostles, at the request of the members of the church, set these officers apart by prayer and the laying on of hands [v. 6]. In the course of time these officers came to be called deacons [Phil. 1: 1; 1 Tim. 3: 8]. Perhaps they began at once to be called by this name from the Greek word used twice in the first and second verses of this sixth chapter of Acts to describe their work. Their special business was to be the almoners of the church to the poor, and the righteous spirit of the early Christians is shown by the fact that the names of these seven indicate that they all belonged to the class which made the complaint. One of them, Nicolas, was a convert from heathenism!

II. *The eloquent deacon.* These officers soon began to do more than to visit and provide for the needs of the poor. As they went on their errands of mercy they proclaimed the gospel. Some of them became more famous as preachers than some of the apostles, and their lay preaching brought about great results. "The number of the disciples multiplied in Jerusalem exceedingly." Upon one class the effect must have been unexpected, for "a great company of the priests were obedient to the faith."

Of course this increased the opposition against the Christians, though this name was not yet given to them. Stephen became the leader of the new order, and argued for the gospel in the synagogues of foreign Jews. One of these synagogues was maintained by freedmen who had been Roman captives, who were called Libertines. Another belonged to Jews from Cilicia, a province of Asia Minor, and one of the leaders in it was a young theological student from Tarsus, a city of Cilicia, whose name was Saul.

III. *The deacon worsted in argument.* Stephen's logic and eloquence were too much for the Jews, but they found a way to overcome his arguments—a way which has often been taken by religious leaders who have more power than wisdom—they killed the preacher. They procured false witnesses against him, as had been done against his Master a few years before, in presence of the same court [Mark 14: 57-60], and by these they proved that Stephen had spoken against the temple and the customs of Moses. His defense was remarkable and should be carefully studied. Its chief points are:

1. God's work with men is progressive. It was progressive with Abraham and Joseph and Moses in the wilderness. Judaism itself was not the end, but only a step toward the fulfillment of God's purposes for the world.

2. God's presence was not confined to Jews, nor was the temple the only holy place. In Mesopotamia God appeared to Abraham. In Egypt he led Joseph and wrought wonders through Moses. In the desert he gave Moses "living oracles to give unto us." God did not dwell exclusively in the temple. He would go with his church into the whole world.

3. Israel had always first rejected deliverers sent by God and afterwards accepted them. So Joseph was rejected by his brethren. So was Moses treated. "This Moses whom they refused . . . hath God sent to be both a ruler and a deliverer." So had they done with Jesus, of whom Moses spoke, saying, "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me."

At this point [v. 50] the hearers of Stephen seem to have caught the meaning of his argument and to have broken out in such disturbance that he had to close his speech abruptly. However, he made one more point:

4. He declared that they, not he, were guilty of the charge of blasphemy against Moses and against God. Their fathers had resisted the Holy Spirit by persecuting the prophets who had foretold the coming of the Righteous One, and they themselves had betrayed and murdered him.

IV. *The martyred deacon.* His death was accomplished by the same hate which slew Christ. Yet one can hardly help a feeling of sympathy with these persecutors, who represented Jewish religion, and held its sacred offices, and stained their hands with martyrs' blood, in the vain hope of saving those things which they failed to see had been doomed to die by the onward movement of the Holy Spirit. Stephen's doctrine was indeed radical for that time. Peter and the other apostles are conspicuously absent from this scene. It is probable that they were hardly ready as yet to accept all Stephen's conclusions. The temple, with its time-honored ritual, the familiar ways by which holy men had for

ages approached God in worship, even the very organization which guarded the divine revelation of truth to men, were all to pass away. Is it strange that devout men sought to put him out of the way? Those who claim to be leaders of the people in God's name must either move forward with his movement or come into collision with it. Nor is it easy to learn so to treat reverently what the past has made sacred as not to be blind to the new light which God gives, and not to treat as enemies those who point to the way which the new light discloses.

Stephen is a noble example for those who are called to suffer for the truth's sake which those who hate them will not see. The first Christian martyr was not an apostle, not a native born Jew, but a Greek, whose sweet spirit, loving ministries and holy consecration won for him the reverence of the whole church and the glory of giving his young life for Christ. In the hour of death his face shone, not with anger, but with reflected glory. When his thought turned toward his persecutors his prayer was simply, "Lord, lay not this sin to their charge." The murderous stones smote him on brow and breast. Bruised, bleeding and crushed, as he knelt he sank to earth, but with an inward calm which his tormentors could not break. As the howls of the infuriated mob rang in his ears "he fell asleep."

O, for a life like that and a death like that! "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

THE CHURCH PRAYER MEETING.

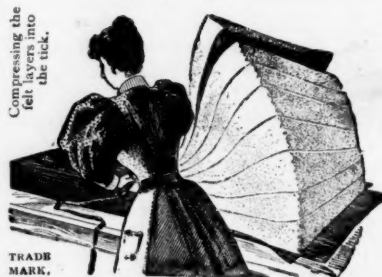
Topic, Feb. 14-20. What Makes Life Worth Living. Rom. 1: 16, 17; 1 Pet. 1: 3-9; Luke 6: 20-23; Phil. 3: 20, 21; 4: 1.

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(See prayer meeting editorial.)

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References: Bradstreet or Dun's Commercial Agencies.

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PROGRESS OF THE KINGDOM.

MISSIONARY SHIPS.

(Parallel with The Congregationalist's March Topic for Missionary Meetings.)

Missionary ships for conveying missionaries and supplies to foreign lands are by no means modern missionary agencies. Vessels bought and equipped by zealous promoters of Christian missions were common centuries before the present missionary era, but such enterprises were usually pursued with mixed motives and not without political and commercial, as well as religious, ends in view. Even the Jersey Packet, the first missionary vessel of the United Brethren, engaged in barter with the Eskimos. This small sloop was sent out in 1770 by the Ship's Company, an English organization composed of members of the Moravian Society for the Furtherance of Gospel, for the use of its Labrador mission. The following year a larger vessel, the Amity, was purchased, and this was replaced in turn by the Good Intent and the Harmony. There exists an interesting document signed by Benjamin Franklin, minister plenipotentiary at the court of France, requesting all captains and commanders of vessels of war and privateers to give protection and assistance, if necessary, to the Good Intent. This safe-conduct is dated Passy, 1779. Franklin says that the "mission on the coast of Labrador, for the conversion of the savages there to the Christian religion, has already had good effects in turning them from their ancient practices of surprising, plundering and murdering such white people as for purposes of trade or fishery happened to come on that coast, and persuading them to lead a new life of honest industry and to treat strangers with humanity and kindness."

In 1797 the Ship's Company was dissolved and the mission packet transferred to the management of the Moravian Missionary Society. The vessel which now makes its annual trip, attended by fierce storms and in imminent peril from drift-ice, from London to Labrador and back is known as the Harmony and is the fourth bearing this name. Other Moravian mission ships now in use are the Herald on the Mosquito Coast and the Bethel Star in Alaska.

Though the United Brethren claim to be pioneers in sending out mission packets, the first Protestant missionary society to launch a vessel under its own auspices was the London Missionary Society. It was in 1796, only the year after the organization of this society, that the ship Duff hoisted the mission flag, "three white doves with olive branches on a purple field," and sailed for the South Seas, carrying thirty missionaries. Three years later she was captured by a French privateer. Other missionary organizations early recognized the need of mission ships. Work among the islands of the Pacific could not be carried on without their aid, and boats on African rivers and lakes were important factors in penetrating the Dark Continent. Eventually there came to be two classes of mission vessels—those which, like the American Board's Morning Star, make annual trips between the home land and the foreign field, carrying missionaries and natives from place to place as well as providing supplies, and smaller craft which are entirely devoted to touring from one mission station to another. Examples of this class are the Hiram Bingham and Robert W. Logan of the American Board, which cruise about among the Micronesian Islands, the Good News on Lake Tanganyika, under the auspices of the London Missionary Society, and the Gospel Medical Boat, used by the American Presbyterian missionaries for itinerating on the Canton River, China. The gospel boat on the River Seine, in connection with the McAll Mission, has accommodations for evangelistic meetings on its deck and is really a floating mission. Indeed, such is the work and influence of these touring vessels

that most of them deserve to be thus characterized.

Let us turn back for a moment to note some of the famous mission ships of the L. M. S. The Duff was followed by the Messenger of Peace, built in Rarotonga by Rev. John Williams, with no help but such as the natives could give. In his youth this apostle to the South Seas was apprenticed to an ironmonger and practiced the manufacture of all kinds of iron work, little thinking that he should employ this knowledge in constructing a vessel among the islands of Polynesia. He had almost no materials but such as he made himself, and his ingenuity in constructing a pair of bellows out of wood, in making charcoal out of coconut trees, in welding and working iron, splitting trees with wedges, fastening the planks with wooden pins in default of nails, using coconut husk for oakum and bark of the hibiscus for ropes, in employing native mats for sails and for the fastening of a rudder "a piece of a pickaxe, a cooper's adze and a large hoe," remind us of the exploits of Robinson Crusoe. In less than four months The Messenger of Peace was in the water and for several years the little craft did good service, until it was succeeded by a larger vessel, the Camden. After the martyrdom of Williams the children in the Sunday schools of England raised funds for a handsome new ship, which was named the John Williams and sailed for Tahiti in 1844. There have now been four missionary vessels bearing that name. The last John Williams, a fine large steamship costing \$85,000, was launched two or three years ago, and is by far the best missionary vessel in service. That too, was built and is partly supported by English Congregational children.

The first mission vessel that went from the United States was the Missionary Packet sent out by the American Board to the Sandwich Islands in 1826. Now the missionary fleet of the Board consists of the Morning Star, the fourth of that name built by means of children's offerings, the Hiram Bingham and the Robert W. Logan. All three are connected with the Micronesian Mission. These last two schooners are used exclusively for touring among the Gilbert Islands, the Mortlock group and in the Ruk Archipelago. It would be delightful to be on board the Morning Star on one of her annual trips from San Francisco to Micronesia, to see the crowds of welcoming natives come out to meet the vessel in their canoes and hear the glad shout of "Morning Star! Morning Star!" to witness the joy of the isolated missionaries at receiving mail and tidings from home, to land at Kusaie and visit the training schools and girls' boarding school. It would be interesting to continue the journey among the beautiful coral islands, make the acquaintance of the native helpers who are conveyed from island to island, as well as of the boys and girls being carried to and from the Kusaie schools; and, in company with the visiting missionaries, to enter the native churches and homes and mark the difference between the Christian and pagan islanders.

We are unable to do more than to call attention to other noted mission vessels—the Southern Cross, which was associated with Bishop Patteson's work in New Zealand; the three ships in succession bearing the name of Allen Gardiner, sent out by the South American Missionary Society to the Falkland Islands and Patagonia; and the famous Daysprings, which, through the efforts of Dr. J. G. Paton, the Presbyterian Church has been able to build for service among the New Hebrides. It will be remembered that Dr. Paton personally gave a large sum of money, accruing from the sales of his autobiography, towards the last vessel of this name, and that it has been wrecked within a few months.

Readers of our Conversation Corner will not need to be reminded of Dr. Grenfell's steamer, the Sir Donald, which ministers to the diseased bodies as well as to the souls of

the thousands of fishermen on the coast of Labrador. This brings to our notice another class of mission ships. In 1893 there were sixteen steam or sailing mission vessels and forty-one other boats for ministering to the crews on board ships and to the isolated inhabitants of remote islets, deepwater forts and coastguards. Dr. Grenfell is to be in Boston the last week in February, and there will be opportunities to hear him tell, in his earnest, manly way, the story of his work in connection with the Labrador branch of the Mission to Deep Sea Fishermen.

Sources of Information.

Moravian Missions, by Dr. A. C. Thompson.
The Story of the L. M. S., by C. Silvester Horne.
Pamphlets published by the American Board on the Morning Star, and recent reports and letters from the Micronesian Mission.
The Missionary Herald, June, 1881.
Lives of Paton, John Williams and Patteson.
Conversation Corner in The Congregationalist of Nov. 28, 1895, May 7, 1896, and Feb. 4, 1897.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 5.

Mrs. Doremus Scudder, formerly of Japan, now of Woburn, after the Scripture selection, Heb. 11: 32-40 and 12: 1, 2, spoke of the Christian witness of the lives of the missionaries. As an illustration of love for the work she cited David Livingstone, one among many whose devotion has been remarkable. The joy that is possible in this service has appealed to all who know Mrs. Montgomery of Adana, who has often been quoted the last year as saying that she regarded it the crowning blessing of her life that she was permitted to share with her adopted people the special trials which have come to them. Mrs. Stover had said she would go anywhere but to Africa, and now would not wish to be anywhere else. Mrs. Scudder also spoke of the delight and satisfaction which she herself had found in the foreign field.

Mrs. Thompson, enlarging a little upon the exhortation given to modern heroes, with the high standard set before them, spoke of Miss Gilson's desire, as she takes up the new work in Gazaland and finds so many common, everyday matters to be looked after, that the spiritual side of the work may have its true place.

Another spoke of her own interest in foreign missions being aroused and fostered by "Uncle Albert," the familiar name by which she knew Dr. Albert Bushnell, who wished to be sent to "a hard field," and who went to the Gaboon Mission in West Africa, where he now rests.

Mrs. Joseph Cook spoke of the traveler's first impression in looking at large companies of Chinese or Japanese or Hindus; whether it be in any degree an impression of repulsion or of some appreciation of the really beautiful characteristics, it is by no means the feeling which Mrs. Edward Hume has when she talks about her girls in Bombay as "the most beautiful girls in the world."

Mrs. Greene gave her impressions of a large Chinese Sunday school which she had recently visited, where she had watched individual faces attentive to the teacher and intent upon the lesson of the hour. Mrs. Strong read an extract from a recent letter from Miss Matthews of Monastir, expressing great joy in being permitted to return to her work there after being unavoidably detained in this country.

Mrs. Billings presented a request from Miss Sheldon that the school at Adabazar might be remembered in the petitions for schools and colleges, and in the prayer which followed not only the school was included, but each teacher was named.

Miss Lamson read a letter from Miss Bessie Noyes of Madura, in which she referred to a Friday meeting, where she asked special prayer for one of the girls in the school and a gracious answer came. The request was renewed in behalf of the same girl, who speaks of herself as having "come out of heathenism," and who, while striving to live as a Christian, still finds the struggle constant.

Literature

BOOK REVIEWS.

THE LIFE OF NAPOLEON BONAPARTE.

The first volume of Prof. W. B. Sloane's biography of the great emperor reminds one pleasantly of the gratification with which its chapters have been read in the columns of the *Century Magazine*. But for many of us no serial publication possibly can equal in interest the reading of a work as a whole, and there can be no doubt that this and the succeeding volumes of the work will find ready welcome. We are surprised by the size of the book. Evidently it is not intended for general circulation, because it is much too large to be held in the hand. It hardly can be held in both hands. It will find its way into libraries but it will not be circulated to anything like the extent which might have been possible had it been printed in a more manageable form. Nevertheless, to print it thus would have involved some real sacrifice of valuable features. It is one of those sumptuous works which all admire. Paper, type and binding are of the finest and the lavishness and beauty of its illustrations are noteworthy. Many of them are full page plates in color and a number also apparently are offered to the public in this manner for the first time. They add more than easily can be described to the interest of the volume.

The characteristics of the work, of course, have become well known already. It is a minute and painstaking examination of Napoleon's history, this volume carrying the narrative as far as 1797. It deals with the great emperor as a man and as a soldier and politician. Without going as much into particulars about his habits as some other works have gone, it nevertheless presents a conscientiously studied portrayal of his characteristics, his family and the incidents of his career, and draws many inferences as to motives and purposes. It is successfully impartial, recognizing on the one hand the remarkable ability of Napoleon, which amounted to positive genius in some respects, and also appreciating his limitations, his weaknesses and his faults. It reveals distinctly his utter selfishness and unscrupulousness, but it also makes plain the single exception—his unflinching devotion to the members of his immediate family. It brings out more clearly than any other history which we remember the truth about the period during which he was watching for his opportunity, scheming, writing, now waiting in obscurity, now hurrying to and fro and gaining prominence at one moment and in one place, only to drop back again immediately out of sight, cultivating those whom he thought might aid him, perhaps only to drop them as soon as he found he had no more use for them, reckless of his professional duties, often discouraged, always recuperating, and never without a keen eye for the main chance.

To learn of the several volumes which he wrote and published during his early years, one or two of which attained considerable success in their way, will surprise many readers. The development of his strange character is skillfully outlined and so is the coincidence of great good fortune with his increasingly clear comprehension of his own abilities and his daring, and even defiant, use of opportunities. That he had great good luck, as we say sometimes, is unquestionable, but that he also was, as he so often has been called, one of the greatest generals

in history may be conceded. His greatness lay partly in the fact that he had the shrewdness to recognize the limitations of the existing military tactics and theories and to become an innovator. He defeated his older antagonists by taking them by surprise through his new applications of military principles quite as often as by his daring or by the numbers of his troops.

Only the beginning of his career as a politician and statesman comes into view in this volume, but it is significant of what we know the remainder to have been. Here, too, the same unscrupulousness begins to display itself, the same wily plotting and maneuvering to subject foreign states to himself by subjecting them to France, and in browbeating and out-maneuvering the Directory so as to render it, however reluctant it might be, and France through it, his ready tool. All in all it is, indeed, a striking and impressive portrait and one inherently truthful which Professor Sloane has drawn. The author's style is straightforward and entertaining. It is learned without being pedantic and highly enjoyable. The work differs from most others upon the same theme in that it is somewhat more thorough in research and more free from bias in description, while equally graphic and engrossing. The author has consulted freely and intelligently the works of many specialists and, while it lacks the gossip character which some other recent biographies of Napoleon have possessed, it is on that very account the more trustworthy. [Century Co. \$7 00.]

RELIGIOUS.

The Gospel in Brief [T. Y. Crowell & Co. \$1.25] is by the famous Count Lyof N. Tolstoi and has been translated from the Russian, the original not being permitted to be published in Russia. It is a translation of the third and fourth volumes of a series of the author's religious and philosophical writings, undertaken with his own approval. It is an attempt to harmonize the four gospels into a continuous narrative, but there are many omissions. It is put in modern language, and, whatever may prove to be the result as regards the original wherever it can be read, it is safe enough to say that it will fail to attract very much attention among English readers. Such an endeavor to reproduce the gospels in an improved form makes more conspicuous than ever the impossibility of such a task. No one familiar with the simple and beautiful gospel narrative ever will care to read this, except as a sort of literary curiosity. The preface is far more interesting than the body of the book, for in the preface the author sets forth the theory and purpose of his work. It is well intended, for his aim is to bring out simply and clearly the teaching of Jesus, unhampered by any interpretations of others. Others, however, may object to the author's interpretations.

The Resurrection of Christ [Presbyterian Board of Publication and S. S. Work. 75 cents], by Rev. J. H. Brookes, D. D., is a devout and careful study of the subject, defending the doctrine from the attacks of its enemies and setting forth its value to the Christian believer. It is well conceived and well executed in the sense of being a compact and easily readable statement of the essential facts.

Primitive Buddhism [Scott, Foresman & Co. \$1.50] is by Elizabeth A. Reed. It is a concise hand-book, in which technical terms have been avoided as far as possible,

and it supplies an analysis of the essential features of Buddhism, with some history of its development and its literature. The author is a scholar and has special familiarity with her theme, and her work has been examined and indorsed by a considerable number of distinguished Orientalists. It will take a prominent place immediately among trustworthy treatises on its subject.

—*In the Tiger Jungle* [F. H. Revell Co. \$1.00] is a missionary record. It is the work of Rev. Dr. Jacob Chamberlain, and Dr. F. E. Clark has supplied the introduction. It is not a continuous narrative so much as a collection of incidents, but they do not lack sufficient consecutiveness to render them harmonious elements of an enjoyable whole. The field is India and the author has written out of long experience and keen observation. His chapters give vivid pictures of missionary experiences and the book will properly take its place on the shelves of the Sunday school library, but it will not remain long at a time on the shelves.

In Sabbath Day's Journeys [F. H. Revell Co. \$1.00] Rev. Dr. W. J. Harsha presents a series of studies based upon the thirty-third chapter of Numbers. He treats the chapter not as a mere catalogue of stopping places in the desert, but as a portrayal of the work of sanctification in the soul. He displays considerable ingenuity in drawing lessons from the names which the chapter presents, and his book is enjoyable for its spiritual and practical suggestiveness. — *Corn on the Mountains* [F. H. Revell Co. \$1.25] is the title of a volume of discourses by Rev. John Robertson, a Glasgow preacher. They are spirited and practical, adapted to plain people and intended and likely to stir them. We regret that it is necessary to add in fairness that they are much more sensational in portions than we like. We are not afraid of a certain sensationalism in the pulpit, if it be reverently intended and properly restrained, but some passages of these sermons seem to us to go too far.

Four Bible Studies [A. C. Armstrong & Son. 75 cents], by J. H. Osborne, deals with the parables of the Friend at Midnight, and the Importunate Widow, with Prayer, especially that of Elijah in his contest with Ahab, and with the parable in the first thirteen verses of Luke 16 upon making friends with the mammon of unrighteousness. The author offers fresh and suggestive interpretations and his book will be found helpful to a right understanding of the true relation of prayer to spiritual growth. It is scholarly and well written as well as somewhat original. — *The Point of Contact in Teaching* [J. D. Wattles Co. 60 cents] is by Patterson Du Bois. It is written principally for Sunday school teachers and points out the importance of finding common ground with the pupil to begin with and of building one's edifice of instruction and influence thereupon. A great deal of wise and timely instruction will be found in its pages.

BIOGRAPHICAL.

One more *Life of George Washington* [Harper & Bros. \$3.00] is Prof. Woodrow Wilson's, and it is one of the best in many respects. It has been published already in *Harper's Magazine* in monthly parts. The author accepts the traditional view of Washington to a greater extent than Mr. Ford, whose book we noticed recently, and it is in a much greater degree an example of hero worship, yet the author does not lose his self control and the picture which

he presents undoubtedly is not only true to facts, as far as facts are depended upon, but also largely true in respect to the general atmosphere and color. If treatment of the more coldly critical character represents the Washington who really existed, as viewed under a microscope, so to speak, the larger and freer treatment here adopted presents an equally real Washington—the man viewed in the less strongly focused light of his times and his record, and this, after all, is the Washington whom the world chiefly knew and to whom it has looked back with reverence ever since. Professor Wilson's style is a fine blending of vigor and grace. One reads with increasing delight his pictures of character and of occurrences. He has written with enthusiasm but not abandonment, and this is a life of Washington which cannot fail to interest young people exceedingly. It is an excellent example of spirited and patriotic, yet temperate and scholarly, although not critical, work. The volume is illustrated freely by Howard Pyle and others and is more than ordinarily attractive in every way.

Alexandre Dumas's *Mary Stuart, Queen of Scots* [Merriam Co. \$1.50] has been translated by J. M. Howell. It is a skillful turning of a biography into a story or a story into a biography, we hardly know which. The history of the famous queen is narrated in some detail, but with all the movement and incident characteristic of a good novel. The events of Mary's career adapt themselves readily to this treatment, but only a master hand could attain such a degree of success in shaping them. The authorities for historical statements ordinarily are not given and evidently the author has allowed himself considerable freedom in description, yet we doubt not that the history is substantially true to fact, and probably it also affords an essentially fair representation of Mary's character. If it err at all, it is in the direction of approval and indorsement, but it does not attempt to veil her evident faults.

On the whole, Miss Alice Brown's portrayal of the character and writings of *Mercy Warren* [Charles Scribner's Sons. \$1.25], in the pleasant series about Women of Colonial and Revolutionary Times, is just, although it possibly overestimates her prominence. It also is delightfully vivacious and readable. Mrs. Warren, whose husband was one of the most useful of the Revolutionary leaders in Massachusetts, and who herself was the author of poems which in their day had some repute, and of a history of the Revolution, of which we never happened to hear before and which did not attain general or prolonged fame, was a woman of great energy, unusual public spirit and a degree of culture then exceptional, and one who was a recognized force in the community and to some extent beyond it. In describing her the author has revealed afresh and vividly the peculiar features of the New England life of the later colonial and early national period, and every page is full of interest.

STORIES.

Five issues of the new Riverside edition of Mrs. Harriet Beecher Stowe's works have come to hand, viz.: *My Wife and I*, *We and Our Neighbors*, *Old Town Folks* and *Sam Lawson*, *Poganuc People* and *Pink and White Tyranny*, and *Stories for the Young*, respectively [Houghton, Mifflin & Co. \$1.50]. We need say no more of them than that they supply their author's thousands of admir-

ers with her characteristic stories in a very tasteful and convenient shape.—*St. Ann's* [Cassell Co. 50 cents], by W. E. Norris, is not an example of the author's best work, but is a somewhat interesting story, chiefly of English country life, in which one or two striking characters save the tale from being commonplace.—*On the Red Staircase* [A. C. McClurg & Co. \$1.25], by M. Imlay Taylor, is a new addition to what may be now called the Prisoner of Zenda library. It is a fiery and daring tale of public and private affairs in the Russia of the last quarter of the seventeenth century. The hero is a French diplomat at the Russian court, and the author has made a dramatic study of the rough and picturesque characteristics of the Russian character and life of the time. It is a fairly good piece of work as touches execution.

Lady Bramber's Ghost [Stone & Kimball. \$1.25], by Charles Charrington, is not a specially interesting story, although well written. It describes the strange career of an eccentric, not to say insane, individual who was really the working partner of an unacknowledged literary firm consisting of an author who wrote and a fashionable lady who was supposed to have written their results. The best that can be said of it is that his painful and peculiar history is described in good English.—By the same author is *A Sturdy Beggar* [Stone & Kimball. \$1.25], which is also out of the common in that it deals with a morbid state of mind on the part of its hero, which at last develops into insanity. It sets forth more or less sincerely certain views of art, and, like his other book, is carefully and effectively composed, but it will hardly make much of an impression upon the public.

Urban Dialogues [Stone & Kimball. \$1.25], by L. E. Shipman, is light but bright and amusing, with a good deal of shrewd suggestion in the way of comment upon modern society. Some of its contents have appeared in *Life* and *Leslie's Weekly*. Its scene is laid in New York and its actors are New York society men and women, and there are many keen hits in its pages.—Maria Louise Pool, in her volume of short stories, entitled *Boss and Other Dogs* [Stone & Kimball. \$1.25], has displayed impressively her affection for dogs and has described a considerable number of canine friends in a variety of conditions and circumstances. Her familiar power of graphic delineation finds ample room in work of this sort, and her stories are excellent throughout. The loving fidelity of the dog's nature and the obligation to treat animals kindly are suggested impressively.

MISCELLANEOUS.

Another admirable book on its subject is *The Story of Architecture* [D. Appleton & Co. \$3.00] by C. T. Mathews. It gives an outline of the architectural styles in all countries beginning with the architecture of Egypt and Nubia. It discusses also that of India and Southern Asia in general, that of Eastern Asia, Mexico, Central America and Peru, and then going back to Asia it takes up that of Assyria and Western Asia, and then to Greek, Etruscan and Roman and the Byzantine styles. The early Christian, the Saracenic, the Romanesque, the Gothic, ecclesiastical and secular, and the style of the Renaissance have their turns, and the closing chapter deals with American architecture. Perhaps the chief merit of the book is the fact that its learning, which is that of a master, is put so successfully at

the disposal of the general reader. With out any sacrifice of scholarly quality the volume is extremely popular in style. Of course it is impossible for such a treatise to go deeply into details, nor is it necessary. The essential features of different styles are reproduced distinctly and with a good sense of proportion. Criticism is not lacking, for the book is no mere catalogue of styles, but it is intelligent and good-natured. The chapter on American architecture points out the fact that remarkable progress has been made among us during the last half-century, progress which is recognized abroad as well as claimed at home. The lavish illustration of the volume adds greatly to its attractiveness and its usefulness. It is a good book to be placed in the libraries of schools and colleges. It is also well adapted for the domestic shelves, where it will be consulted oftener than one at first would be likely to suppose.

Mr. Albert D. Vandam certainly has written an interesting book in his *Under Currents of the Second Empire* [G. P. Putnam's Sons. \$2.50]. It is based upon personal recollections and notes, made during many years, of conversations with relatives and acquaintances whose intimacy with the rulers and other influential people at the French capital was such as to give them exceptional opportunities of forming valuable opinions. The book is a useful addition to the literature of its subject. Without being one of the strongest, it is interesting and sometimes even gossip. It is asserted to be based upon substantial evidence, but this is rarely supplied or referred to except in general. One must take the author's word almost always for the accuracy of what he says. This may be proper enough to do, but the free and easy manner in which he writes does not convince the reader absolutely of his self-control and trustworthiness. We have no reason to dispute any of his statements, but if they were made less in the manner of the ordinary newspaper correspondent, meaning well but writing in haste, we should regard them as more certainly to be depended upon. The picture which is drawn of the Emperor Napoleon III. is pitiable but doubtless mainly correct. Mr. Vandam seems to agree entirely with those who attribute to the empress much of the blame for the overthrow of the empire.

Last Days of Knickerbocker Life in New York [G. P. Putnam's Sons. \$2.50] is by the late A. C. Dayton, formerly a resident of New York city, and it deals with New York as it was from about 1830 to 1870. Its contents were printed in 1880, but mainly for private circulation. The author has an admirable style, and has furnished pleasant pictures of the comparatively staid and quiet, yet evidently enjoyable, life of the city in the days before modern bustle, growth and change had begun to affect it very much. Perhaps too large an amount of space proportionately is given to theatrical matters, and certainly some of the allusions to the church, clergymen and their friends are indefensible, but these are rare and doubtless unintentional, and in spite of them the volume is readable and has considerable value as an historical picture. It is illustrated with portraits and other pictures.

The Power of Thought [Charles Scribner's Sons. \$1.75], by J. D. Sterrett, is a treatise on psychology which impresses the reader pleasantly at once by a naturalness

and simplicity of style quite unusual in works upon its subject. It is the most readable volume of its class which we ever have seen, and is also really able. Its main doctrine is that all action is the outcome of thinking in some form. Conduct only reveals and cannot help revealing the progress of knowledge. As Prof. J. M. Bartlett remarks in the introduction, Mr. Sterrett's manner of "stratifying consciousness, as it were, in periods, beginning with the earliest infancy, leads him to a thoroughgoing genetic method," and he is believed to be the first to embody this in a text-book. In philosophy Mr. Sterrett may be termed a dualist, but he is an independent thinker and has not hesitated to abandon some positions which others have advocated. The volume, of course, is one which appeals to a select class of readers and students rather than to the general public, but we can assure all who concern themselves especially with its theme that they will find it abundantly worthy of careful study.

Dr. W. A. Edwards and Miss Beatrice Harraden have combined forces in writing *Two Health Seekers in Southern California* [J. B. Lippincott Co. \$1.00]. Of the eight chapters Miss Harraden has written two, her colleague supplying the remainder. The book is intended chiefly for the benefit of those who are thinking of visiting California for their health, and deals with the climate, the cost of living, the details of life and other practical matters, some of them somewhat technical. It is not intended at all to possess the interest of a narrative or a picture. As an authority upon the subject it discusses it will have force, although there seems to be some difference of opinion among people familiar with the country in respect to certain points discussed.—*In Bamboo Lands*, by Katherine S. Baxter [Merriam Co. \$2.50], is a story of travel in Japan and represents such an experience as any traveler may have there, and such as, after reading it, everybody must desire to have. It is written entertainingly and illustrated lavishly and admirably. Among the many charming books on Japan it must take a high place. It does not attempt to deal with religious, political or educational matters, but confines itself to personal observations and experiences, and in every respect is a fascinating book.—*The Yosemite as I Saw It* [Dammrell & Upham. 50 cents], by Dr. Cora A. Morse, is a vivacious and entertaining account of the author's journey through the Yosemite region, made up from letters written home. It is published by request, is charmingly illustrated and will be helpful to intending tourists.

The Critical Review [Charles Scribner's Sons. Imported. \$2.00] has come to hand in the bound volume for 1896. As those of our readers who see its numbers are aware, it is one of the most profoundly learned publications in the line of comment upon theology and philosophy, and theological professors will prize this permanent embodiment of its diversified contents.—The Macmillan Co. send us a pretty little edition of *Gulliver's Travels* [50 cents], by the famous Jonathan Swift. It is small, but clearly printed.—The bound volume of *Littell's Living Age* [Living Age Co. \$2.25] for October, November and December, 1896, makes a thoroughly interesting volume and justifies abundantly the strong hold which this publication possesses upon the public.—The sixty-eighth volume of the *Sailor's*

Magazine [American Seaman's Friend Society. \$1.25] includes the issues for last year and embodies much interesting material, picturing the spiritual successes of the missionaries of the American Seaman's Friend Society. In its way it is a very valuable record.

NOTES.

—Not long ago *The Youth's Companion* offered prizes for short stories. It is reported to have received about 7,200.

—The volume which Mr. Gladstone has owned longest is—he states in a letter to Mr. Bernard Quaritch, the London book dealer—a copy of Mrs. Hannah More's *Sacred Dramas*, given him by the author herself in 1815.

—The large-paper edition of John Fiske's *American Revolution* originally cost \$16, but copies have recently changed hands for \$30 at private sale. Money put into some books is well invested, but it is important to choose the right books.

—Leutze's famous painting, *Washington Crossing the Delaware*, was bought at the sale of the Marshall O. Roberts collection in New York, by Mr. John S. Kennedy, for \$16,100, who announces his purpose to give it to the Metropolitan Museum of Art.

—Mr. McClure of *McClure's Magazine* is at odds with Mr. W. W. Astor, proprietor of the *Pall Mall Magazine*, over that bright story, *St. Ives*. The former bought it for serial publication in America, agreeing that it should also appear in the *Pall Mall*, forgetting that the *Pall Mall* has an American edition.

—Don Raimundo de Madrazo, the Spanish portrait painter, is now in New York for a short stay. He has painted portraits of a number of well-known Americans, among whom are Mr. and Mrs. Cornelius Vanderbilt, Sr., Mrs. Cornelius Vanderbilt, Jr., and the late Robert L. Stuart.

—William Morris's poem, *The Lovers of Gudrun*, which many consider his best, was substantially written at a single sitting. He worked at it one day from 4 A. M. to 4 P. M. The Kelmescott Press, which Mr. Morris founded, has gone out of business, not for lack of success but because nobody else can be found to carry it on as he did.

BOOKS OF THE WEEK.

E. P. Guild & Co. Boston.
HOSEA BALLOU, 2d, D.D. By Hosea Starr Ballou. pp. 312. \$2.50.

Ginn & Co. Boston.
CARLYLE'S SARTOR RESARTUS. Edited by Archibald MacMechan. pp. 428. \$1.40.

Charles Scribner's Sons. New York.
SCRIBNER'S MAGAZINE. Vols. XIX. and XX. pp. 792, 788. Each \$2.25.

Frederick A. Stokes Co. New York.
PHROSO, By Anthony Hope. pp. 306. \$1.75.
Century Co. New York.
IN EXCELSIS. pp. 741. \$1.35.

D. Appleton & Co. New York.
THE STORY OF EXTINCT CIVILIZATIONS. By Robert E. Anderson, F.A.S. pp. 213. 40 cents.

American Book Co. New York.
THE STORY OF THE CHOSEN PEOPLE. By H. A. Guerber. pp. 240. 60 cents.

Thomas Nelson & Sons. New York.
HOLY BIBLE, WITH COMBINED CONCORDANCE. \$5.00.

Werner Co. Chicago.
NEW AMERICAN SUPPLEMENT TO THE LATEST EDITION OF THE ENCYCLOPEDIA BRITANNICA. Vol. I. Edited by D. O. Kellogg, D.D. pp. 642.
A GUIDE TO SYSTEMATIC READINGS IN THE ENCYCLOPEDIA BRITANNICA. By James Baldwin, Ph.D. pp. 460.

Lancet Publishing Co. St. Paul.
WHY WE PUNCTUATE. By a Journalist. pp. 160. \$1.00.

PAPER COVERS.

Mrs. F. A. Welcher. Newark, N. Y.
HOW TO MAKE SABBATH AFTERNOONS PROFITABLE AND PLEASANT FOR CHILDREN. 15 cents.

Mrs. S. F. Evans. New York.
OVER THE PUNCH BOWL. By Frances J. Barnes. 10 cents.

MAGAZINES.

December. JOURNAL OF AMERICAN FOLK LORE.—WHAT TO EAT.
January. PULPIT.

February. SCRIBNER'S.—HARPER'S.—HOMILETIC.—NEW ENGLAND.—INTERNATIONAL.—CHAUTAUQUAN.—APPLETON'S POPULAR SCIENCE MONTHLY.—PREACHER'S.—DONAHOE'S.—PHRENOLOGICAL.—REVIEW OF REVIEWS.—CATHOLIC WORLD.—MUSICAL RECORD.

MR. MEYER IN BOSTON.

Though Rev. F. B. Meyer of London has been a frequent and welcome visitor to the Northfield summer convocations, he was never heard in Boston until last week. His presence, therefore, in the city for three days furnished a rare opportunity for those who have hitherto known him only by reputation or through his books. Seldom does an entire stranger in so short a time make so decided an impression upon all classes of religious people. Mr. Moody was wise in securing this London pastor to supplement his efforts in this city and New York.

Owing to the tardiness of the Majestic, Mr. Meyer did not reach Boston until nine o'clock Thursday evening. He was whirled rapidly to Mechanics Building, where 6,000 Christian Endeavorers gave him an enthusiastic Chautauqua welcome. It was their annual celebration of Endeavor Day and for nearly an hour Mr. Moody had been holding their eager attention while he discoursed on Daniel, but most of the great audience would gladly have remained many minutes longer could they have heard from Mr. Meyer. He, however, had another audience waiting for him at Tremont Temple, and was able only to bring the greetings of the London Endeavor Union, of which he is president, and in tender, searching words to urge upon his young hearers the great importance of distinguishing between working for Christ and letting Christ, by the Holy Spirit, work through them.

Friday and Saturday were busy days for Mr. Meyer. On Saturday he spoke not less than five times. In addition to the meetings morning, afternoon and evening at Tremont Temple, he was heard by the Faneuil Hall audience, which has been assembling every noon to listen to Mr. Murphy, and he met the ministers of Boston for an informal social conference late in the afternoon.

This gathering, convened by Dr. Lorimer and embracing more than 200 ministers of different denominations, proved especially delightful and instructive for those for whom it was primarily designed. Tea and coffee were served, and while Dr. Lorimer and Mr. Meyer sat on the platform one after another of the brethren would come forward for a friendly handshake. Then Mr. Meyer spoke concerning the way in which ministers should teach the doctrine of the Spirit. They should not bear down upon it continually to the weariness of their people, nor should they imply that spirituality is incompatible with the hardest kind of practical Christian service. He then submitted himself to the process known on the other side as "heckling," and questions came from all parts of the house touching this matter of the deeper Christian experience. To them all Mr. Meyer responded tenderly and discreetly, and the sweetness of his spirit, coupled with his downright good sense, won a place for him in every heart.

On Sunday there was no let-up in the demands upon the London pastor, and the three large auditoriums in which he spoke were filled to overflowing, even though the day was the most unpleasant Sunday thus far this winter. At Tremont Temple in the morning his text was Zech. 3: 2, and his subject *The Believer as a Priest*. At Shawmut, in the afternoon, his theme was *The Second Adam*, and he dwelt upon the advantages which come to believers through fellowship with the risen Christ, who permits them to share his position, his victory and his gifts. In the evening, at Clarendon Street Baptist Church, where he was much moved as he stood in the pulpit of his beloved friend, the late Dr. Gordon, Mr. Meyer spoke from Isa. 33: 21, "But there the glorious Lord will be unto us a place of broad rivers and streams."

Mr. Meyer's discourses were marked by great simplicity of style, even when the thought was most subtle. He excels in apt and original illustration, and the earnestness and sweetness of the man are the hammers that drive home his words. There is no trace

of censoriousness. Though he seems to stand on distant heights, there is not the faintest suspicion of spiritual pride. He seems to long, most of all, to help his brethren higher. It is a sweet and comforting gospel which he brings.

Mr. Meyer went to New York on Monday and is holding meetings there this week. Though he expected to return to England the last of the week, he has been persuaded by Dr. Chapman of Philadelphia to spend Sunday in that city.

MR. MOODY'S BIRTHDAY PRESENT.

Mr. Moody, who is stopping at the Hotel Bellevue in this city, had two callers last Thursday evening, whose errand was one of more than usual importance. They were his staunch and tried friends, Rev. F. B. Meyer of London and Mr. Henry M. Moore of this city. Before they left they presented him with \$30,000 as a birthday gift from his friends in England and America.

When Mr. Meyer was in Northfield last summer, he went with Mr. Moody one day to Mt. Hermon, across the river, and learned of the imperative need of a chapel for the students. He at once took Mr. Moore one side, and suggested the possibility of signaling Mr. Moody's approaching birthday by a present that would permit the erection of such a building. Another devoted friend of Northfield, a Mr. Huston, a Quaker from Coatesville, Pa., at once joined the conspirators, and the gift presented last week is the outcome of their united efforts.

On the other side of the Atlantic the purpose was made known through the papers as well as through circular letters, but here the money has come as the result of private solicitation only. In England men like Lord Kinnaird and George Williams have been among the givers to the fund, which has come in in sums ranging from £100 to pennies and postage stamps. On this side there have been a number of gifts of \$1,000 each, Mr. Huston, who acted as treasurer, heading the list with such a generous contribution. Several weeks ago he died, but his son readily came forward to take his father's place in the care of the fund, and added another \$500 as his own gift. The Boston committee includes in its membership such representative men as Messrs. Samuel Johnson, H. E. Cobb and E. S. Converse. The response of the Christian public here, as in England, has been most gratifying. The amount raised in England was about \$13,000, and the amount raised in America about \$17,000.

When it is remembered that Mr. Moody's schools educate each year 700 students, at a cost to the individual of \$100, it will be readily seen that he has all he can do, every year, to meet the running expenses, about \$70,000 being needed in addition to what comes in from tuition fees. This chapel, then, is looked upon by him as a special boon. And it is not to be wondered at that, taking advantage of Mr. Meyer's presence in the city, he went, the next day after receiving the gift, to his Northfield home, to spend his birthday with his family and to think over the blessings which God has given him in his friends.

Where is that Sunday school in this country, mentioned thus in a letter to the *Christian*, London?

The teacher of one of the classes in a Sunday school connected with a prominent Presbyterian Church was approached before the lesson instruction one morning by an assistant of the superintendent, who said: "The lesson today is intended to illustrate a phase of the historic preparations for the gospel, therefore all mention of the name of Christ must carefully be excluded from the lesson today." The lady thus addressed replied with feeling: "My scholars may some of them be in eternity before next Sunday and how can I forbear telling them about Christ as a Saviour?"

News from the Churches

Meetings to Come.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 12, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 131 Bible House; in Chicago, 133 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 133 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 165 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 131 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence the Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States ("a body corporate chartered under the laws of the State of Connecticut") (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles E. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 281 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meetings, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 281 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Very appropriate is the name of a new church in the Interior which has just consecrated its meeting house. The diversity of its membership, the evidences of its activity already manifest, its isolation from other churches in a growing neighborhood on the outskirts of a great city, and many other encouraging indications, should prove particularly favorable to its future.

A Boston district has been roused by a month's union efforts which for comprehension and harmony are seldom paralleled, especially in the complex make-up of a large city section. The participation of Episcopalians in the movement is especially noteworthy.

What better first fruits could be asked of those adults converted in Iowa than the establishing of family altars? If there are still unconverted members of those households, it is only reasonable to expect that they, too, will be brought into the fold.

A New Jersey church has learned how to develop its spirit of giving. Too many churches during the hard times are spending their missionary money at home.

A Nebraska church evidently appreciates the educational advantage of its location in a

university town, and is living up to its privileges.

The novel invitation inscribed on a California house of worship carries us back to the affectionate simplicity of the early church.

Gratifying results obtained in a Minnesota church from most unpromising conditions encourage to patient, united effort.

That a Wisconsin church will accomplish the action recently taken is assured largely by the spirit of its decision.

Of Special Note.

Generosity of an Empire State church toward sufferers in the West.

Certain churches urging action by the Senate on the arbitration treaty.

A meeting house in Connecticut without pews for nearly a decade.

A magnanimous reward of faithful pastoral work in Cleveland.

A Western church which more than fulfills its promises.

Rapid church extension in the suburbs of a Nebraska town.

Heroic opposition to hard times in a Michigan church.

A STRONG UNION FOR REVIVAL WORK.

South Boston has witnessed a practical demonstration of Christian unity. Phillips Congregational Church began its special work by following the Week of Prayer services with a week of extra effort. Then all the evangelical churches, including the three Episcopal, joined in union services. The meetings were held in the various places of worship and were well attended, although two and often three services were held in different parts of the peninsula at the same time. Each pastor conducted the worship and the after meetings in his own church, according to his own custom and the usages of his denomination. In the Episcopal churches a part of the ritual was used, but the preaching was done by the pastors of the different denominations. On one occasion the rector clothed the two visiting Methodist ministers with robes, which they wore with good grace while they preached to his people.

The closing service was in the St. John's Methodist Church, and the genuine Christian fellowship which the meetings had fostered found expression in the official boards of all the churches kneeling at the altar and uniting in prayer for the divine blessing. While the meetings have been efficient in reaching outsiders, they have been especially notable in promoting and demonstrating real Christian union.

CHURCHES AND CIVICS IN ST. LOUIS.

Though last year was a dark one for religious work, yet through rifts in the clouds God's sunlight has poured. We have lost the pastor who seemed to connect us with those giants of the past, Drs. Goodell and Post—our beloved Adams, who went to California to be what he was here, a leader. His work fell on many, as did Dr. Quint's in Boston. But now Rev. D. M. Fisk is filling the new edifice on Compton Hill to the doors and making our hearts glad. Central Church, in the three years of Dr. Sargent's ministry, has welcomed to fellowship 119 persons—just doubling the membership. Pilgrim and First have seen magnificent gatherings under Drs. Burnham and George. Fountain Park and Hyde Park, under Rev. Messrs. Vrooman and Jones, are in their new houses of worship, the one completed and the other so that it is usable. Reber Place has purchased a new lot in a location to hold its congregation and attract new people. Though Superintendent Love, of the City Missionary Society, departs, yet we hope for the coming of Supt. A. K. Wray and the division of the work of the weaker churches among the committees, so that greater interest will come from greater knowledge.

The committees appointed by the Congregational and Christian ministers of the city

to promote closer fellowship and some form of union between the two denominations arranged for a general fraternal conference Feb. 8, when Dr. Burham presented the Congregational side, and Dr. Garrison, editor of the leading Christian paper of the Mid-West, represented that sect. The Christians here are not identified with those known by that name in the East, but with those commonly called Disciples. They number 147,000 in this State alone. The spirit in which the meeting was planned promises much for peace and unity.]

The Civic Federation is struggling with corruption in high places and in low, but grows stronger daily. It now enrolls 49,000 voters in the city and the clergy are in demand as speakers for its multiplying ward and precinct formations. Little more than a year ago less than a dozen men launched the new movement. Dr. W. W. Boyd, pastor of the largest Baptist church in the city, was chosen president and has thrown his magnificent manhood into it. Dr. C. S. Sargent, an original member, still represents the Congregationalists on the Central Committee. The great work of the last few months has been the preparation of a school bill, to be presented to the legislature. It was drawn up after consultation with the school boards of the eighteen largest cities in the United States. The present system, that of 1833, gives great power to a body of politicians, many of whom have proved unprincipled in the use of means and money. A number of them have been locked up in the State prison part of this past year. But now we hope for better things. The Civic Federation, too, will secure worthy candidates in both parties for the coming municipal election.

CONDITIONS IN SAN FRANCISCO.

Our Senator-Elect.

The wise men at Sacramento, in their biennial session, found little difficulty in returning Hon. G. C. Perkins to Washington. In the early days of California, while serving before the mast at six dollars per month, he entered the Golden Gate, and ever since has identified himself with the interests of the State, winning his way to fame and fortune. After four years as governor and two years in the Senate, completing the unexpired term of the late Senator Stanford, he is by no means a novice in politics. Though not college bred, he is a man of wide information; by no means a trained orator, he is nevertheless a pleasing and effective speaker. Popular throughout the State, particularly so with his party, his election is the expression of the will of the constituency. He is able in business and devoted to those honoring him, and California feels that she has a faithful public servant in him, as well as in Senator Stephen M. White, the pride of Los Angeles. Though not a church member, Mr. Perkins is an attendant, and for years has been identified with philanthropic work. His salary, it is said, is used for purposes of benevolence.

Race Course and Saloon in the Suburbs.

In Oakland there is trouble with the sporting fraternity. Recently, at an expense of about a quarter of a million, the California Jockey Club fitted up magnificently the race course on the outskirts of the city. Thither for several days once a fortnight go immense crowds, special trains connecting with the San Francisco boats. Against such demoralizing influences the clergy protested, finally appealing to the county authorities, but thus far the effort has been in vain. So strong is the financial side that morals appear to be of subordinate importance with those at present in power.

Beautiful Alameda has been somewhat more successful. Liquor dealers are realizing that the Anti-Saloon League is more than a name. Well organized and aggressive, it is pushing the war into the enemy's country, with the result that at least one seller of ardent

spirits is minus his license. Rev. W. W. Scudder is among the leaders and several of his most substantial men support him. Preparations are now making for a hard-fought issue in the approaching municipal elections, when each precinct will have the privilege of refusing the saloon entrance.

Sympathy for Suffering India.

Mr. Berkeley B. Newman has addressed a mass meeting, the outcome of which was a purse of nearly \$300, one enthusiast giving the price of a new piano. Then the interest widened. Delegates laid the matter before our ministerial meetings. A joint committee with overtures numerous signed waited upon the mayor, and now a metropolitan gathering is under consideration, which it is hoped will bring thousands of dollars for the starving millions. It is suggested that one or more vessels be chartered and that farmers be invited to fill their holds with wheat.

Christian Endeavorers.

Thirty thousand strong, throughout the State are making large plans for the July convention. From the 600 local societies it is estimated that nearly one-fourth of the membership will attend, while from along the coast and beyond the mountains 20,000 at least are expected. If not so large as former assemblies we mean the interest shall be as deep, the enthusiasm as great. Rumor has it, too, that some will be disappointed if one or more banners are not left with us, because of aggressive work—especially in the line of good citizenship. Knowing the reputation California has for hospitality, the committee in charge has wisely divided the labor, determined that the Lord's hosts shall have as cordial reception as has been accorded worldly conclaves here, and as other cities have given the Endeavor hosts. From various localities money is coming for expense. Several of the more important centers are planning for visiting delegations. Assured that the weather will be favorable, that San Francisco will receive her guests with open arms and that they will come in the spirit of the Master, we are anticipating a most helpful meeting—an object lesson to the whole community of the blessedness of those who remember their Creator in the days of youth.

OCCIDENT.

ACROSS THE LINE.

Death of Rev. William Hay.

Rev. William Hay of Scotland, Ont., a unique figure of Canadian Congregationalism, died on Jan. 16, the seventy-fifth anniversary of his birth, and was buried three days later on the anniversary of his ordination to the ministry half a century ago. Scotland was his only pastorate, which he held from the time of his ordination until two and one-half years ago, when he retired with the office of honorary pastor. Such a pastorate is without parallel among the Congregational churches of Canada, and has few equals in the other denominations. The progressive and charitable spirit of the deceased and his close walk with the Master were marked features of his long and honorable career.

Changes in the Pastorates.

The New Year is usually marked by resignations and acceptances of pastorates, and the present one has been no exception, though the changes have been in filling rather than in vacating pulpits. The resignation at Bond Street, Toronto, by Rev. Thomas Sims, D. D., who has since been supplying Melrose, Mass., and other pulpits, is deeply regretted. Dr. Sims has been an able and judicious denominational leader, and it is sincerely hoped that he may not remove from the Dominion, but if he must go the Canadian churches will give him to those of the Republic with hearty good will and earnest prayer that upon both the rich blessing of the Master may long abide. Nor would they be selfish in this resolve to give up an honored worker, since Barrie has just called Rev. A. M. Lennox of Guthrie, Okl., and Alton and North Erin have brought

back Rev. George Extence, who was loaned to the North Dakota churches. These brethren are most cordially welcomed to Canadian soil, where they will find ample opportunity for earnest, faithful work.

Annual Meetings.

The one universal thought among the churches at the present time is the annual meetings. A perusal of the reports show clearly that the work of the twelve months compares favorably with that of the year before. In the Maritime Provinces the difficulties have been great, but the tone is hopeful, and the brethren by the sea are to be congratulated on the work of the year. Quebec Province gives a splendid account of itself, and from the records already announced mention might be made of Sherbrooke's increase of the pastor's salary, Granby's reduction of the church debt, Westmount's organization of a prosperous cause in a growing suburb of Montreal, and good work by the other churches of the city. In Ontario the churches are numerically stronger but financially weaker than those of Quebec. With many of them the problem has been a financial one, but even here are encouraging records of the year. Ottawa for the first time reports two Congregational churches with two regularly ordained pastors. At Kingston the chief facts so far announced are Bethel's payment of the remainder of a \$600 debt and Calvary's successful special services.

The Toronto reports tell of Bond Street's vacancy, the Northern's general activity, Olive's increase in finances and numbers, Broadview Avenue's organization of a Boys' Brigade which is now the largest in Canada, Zion's conclusion of a long vacancy and Parkdale's general advancement. London, First shows a reduction of the debt, and the Southern a new building upon which over \$4,000 has been paid. Hamilton announces a good year for both churches, while Brantford reports an encouraging increase in membership and the best financial showing for several years. Other churches of Ontario, where equally good service has been done, might be named. The far West must not be forgotten. Winnipeg, Central still holds an influential position, and with Maple Street Church has done a good work in the Prairie City. Brandon has been creditably grappling with the church debt, while the Swedish churches of Alberta have with self-sacrificing energy been occupied with the erection of two new buildings. The Vancouver Church and pastor on the Pacific coast have found companionship by the organization of a second church in the Province at Victoria with a regular pastor, where good results are confidently expected.

Principalship of the College.

The selection of a successor to Rev. W. M. Barbour, D. D., as principal of the college at Montreal, is a matter of considerable interest at the present time. Dr. Barbour's resignation will take effect at the end of June, and it is important that the office should be immediately filled so that the work of the college may not suffer. The committee appointed to nominate a successor have approached Rev. J. H. George, D. D., pastor of the First Church, St. Louis, Mo., but no official announcement has been made as to the result.

Home Missionary Society.

The furtherance of the claims of the Home Missionary Society is now an object of special effort by the churches. Sunday, Feb. 14, is announced for prayer and offering, and no doubt the day will be generally observed throughout the Dominion. The appointment of a Home Missionary superintendent is also earnestly urged, and it is believed that such an official would do great service for the vacant churches and bring about largely increased contributions to the funds of the treasury. The present hindrance in the way of securing such an official is lack of money for his salary.

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AN INTERIOR CHURCH DEDICATION.

The new Union Church, Indianapolis, dedicated its neat but inexpensive house Jan. 31. It is a frame building, 32 by 60 feet, with lecture-room connecting by folding doors and a corner tower and vestibule. The walled basement is used only for storage purposes. The windows are of art glass, and the pews in use come from People's Church. Union is a neighborhood church surrounded by 300 families in a district between Fall Creek and White River, somewhat distant from other churches. A year ago people felt that something should be done toward religious instruction and 30 women, representing six denominations, none of them Congregational, formed an aid society and commenced raising money to purchase a lot. Finally the C. H. M. S. was called to assist by furnishing preaching. Rev. O. D. Fisher has had charge of the enterprise. Mr. G. W. Stout of the Second Presbyterian Church, Henry Ward Beecher's old church, gave the lot which with the building represents a value of about \$2,000. To pay last bills \$120 were easily raised. The house was crowded, two members were received and the rite of baptism administered to several children. Rev. N. A. Hyde, D. D., preached the dedicatory sermon and Superintendent Curtis offered the prayer. The city pastors generally were present and participated in the exercise. The people seem entirely harmonious, and the enterprise in its spirit and union has been favorably commented upon throughout the city.

A QUARTER-CENTURY OF BIBLE TEACHING.

For 25 years Mr. C. W. Osgood of Bellows Falls has been teacher of one Sunday school class in the First Church. Commemorating this fact over 100 members and friends of the class gathered at a reception in the vestry lately in spite of a severe storm. Bounteous refreshments were served and, following, remarks emulating the faithful interest of the teacher were made and several fitting toasts were responded to. Mr. Osgood also spoke pleasantly of the past quarter-century, comparing developments in other lines with the growth of Sunday school work. An original poem was read, a review of recent years in the class was given, and special music was an attractive part of the celebration. Many who could not attend the exercises sent letters of regret and congratulation. The class began with nine members and now numbers 300, with 83 resident members.

THEOLOGICAL SEMINARIES.

Hartford.

At the missionary meeting last week Wednesday Rev. Judson Smith of the American Board addressed the students.—During chapel exercises last Thursday Professor Bisbee of Dartmouth spoke on The Call to the Ministry.—Professor and Mrs. Mead entertained part of the Junior Class at their home last Friday evening. The remainder of the class were to be entertained this week.—During Professor Mitchell's hour last Saturday Rev. Samuel Freude, a former Jewish rabbi, gave an instructive talk on the Talmud and Jewish Customs.—The students in Professor Merriam's course on Local Church and Social Problems have commenced reporting their personal investigations of the government and the various social and religious forces of the city, and the missionary work in the slums.—The Middle Class begins this week the courses on The Application of Salvation, under Professor Beardslee, and on Problems in the Philosophy of Religion, under Professor Gillett.—Last week's issue of the *Evangelist* contained a long and interesting article on the history of Hartford Seminary.—Last Saturday evening the members of the Middle Class called on President Hartranft to extend congratulations on his having completed his 19th year of instruction in the seminary.

Yale.

A special lecture was given last week in the course by Prof. D. G. Brinton of the University of Pennsylvania on Primitive Religious Expression, and one on The Aim of Literary Study by Prof. A. J. George of Newtonville, Mass.—Sermons of Emmons, Finney, Spurgeon and Saurin were reviewed before the Senior Class in homiletics.—Professor Brastow has been delivering an exceedingly helpful course of lectures on Christian Pedagogy.—The public debate of the Leonard Bacon Club was on, Resolved, That all pecuniary aid to theological students should be given on the basis of recognized merit and not simply as a gift. At these debates the speakers are publicly criticised by the professors. The club also has exercises in extemporaneous speaking.—The Missionary Association was interestingly addressed last week by Field Secretary W. A. Duncan of Boston on The Work of the S. S. and Pub. Society.—The Senior Class preacher was M. B. Fisher.

Chicago.

Three members of the faculty responded to invitations to assist at different colleges on the Day of Prayer: Professor Curtiss at Drury, Professor Scott at Hillsdale and Professor Taylor at Illinois.—Last Thursday noon a long, interesting letter was read from Rev. C. N. Ransom, the missionary of the seminary at Natal. At the conference in the afternoon the missionaries, Messrs. Clark and Newell, who are taking post-graduate studies, spoke on Japan. Friday evening Professor and Mrs. Harper, with the aid of those gentlemen and Mrs. Newell, gave a Japanese evening at their home for the faculty and other guests.

Pacific.

Rev. F. B. Perkins has just closed his course of six lectures on Foreign Missions. Their trend may be gathered from the admirable summary of the method of foreign missions on the syllabus, as follows: (1) An exemplary Christian life, (2) Gospel preaching and teaching, (3) Church organization, (4) Ecclesiastical training, (5) Schools and colleges, (6) Beginning of Christian literature, (7) Fraternal help in difficult problems, (8) Adieu.

NEW ENGLAND.

Boston.

Union meetings of six South End churches went forward successfully at the Warren Avenue Baptist Church last week. In the afternoon prayer meetings were held and in the evening Rev. W. E. Barton, D. D., preached. Nearly every evening the unconverted were urged either to come forward to the altar or to stand in their places and signify their desire to be Christians. This appeal met with gratifying responses. The meetings go on this week at the same church and next week will be transferred to Shawmut Church.

We are indebted to Rev. D. W. Waldron for statistics gathered by him and showing the present membership of the 43 Congregational Sunday schools in Boston—home, branch or mission—to be 11,930. The average attendance for the past year was 7,348, and the collections amounted to \$8,305, or an average of nearly \$200 a school. From these schools 192 persons joined the church on confession. Sunday schools apparently continue to be the chief feeders for the churches.

Berkeley Temple. In addition to what is known as the Murphy movement, the general character of which is well understood, there has been and is an unusual amount of interest among the young people in the Sunday school and in the two Societies of Christian Endeavor. Last week Sunday more than 50 young persons, including a large proportion of young men, signed cards expressing their personal acceptance of Christ. In the after meeting in the evening more than 40, including many heads of families, expressed a desire to become Christians.

Roxbury.—Walnut Avenue. Rev. C. I. Schofield concluded, last Sunday, a series of special meetings which have been conducted in a way that has won hearty and general approval. About 60 persons have signed cards indicating their purpose to be Christians and to seek membership in some church.

Dorchester.—Second. Rev. Dr. Arthur Little preached to the Amherst students last Sunday, and his pulpit was supplied by Rev. E. G. Porter.—*Pilgrim.* The Fraternal Association celebrated its fifth anniversary last Sunday evening. Mr. Henry Goodwin gave the address on Fraternity. The organization merits congratulation on the success it has enjoyed.

Massachusetts.

BROOKLINE.—Harvard. The total benevolences last year aggregate a sum that is equaled by few churches in the denomination throughout the country. Counting in individual contributions to public charities amounting to \$7,050, the total offerings were \$23,513. The two largest gifts were to the American Board and the Home Missionary Society, \$7,213 and \$1,391, respectively. The present membership is 693; a net gain of 10 was made during last year. The new assistant pastor, Rev. O. D. Sewall, begins work March 1. The quality of the new organ, which cost \$15,000, was exhibited at a recital last Monday afternoon before a large audience. A miscellaneous program gave ample opportunity to test every pipe and appliance.

NEWTON.—For the past week, under the auspices of the Y. M. C. A., Dr. Edward Judson of the Judson Memorial Church in New York has been conducting union meetings. He has proved himself a wise and effective worker and in response to his appeals a number have signified a desire to become Christians.

WEST MEDFORD.—On a recent Sunday the pastor, Rev. J. V. Clancy, made a brief statement to his congregation of the awful suffering caused by the

famine in India. He then invited any who were so disposed to join him in a contribution for relief, to be sent to his brother, Rev. Rockwell Clancy of Allahabad, India, who is himself feeding daily, at his own expense, nearly a hundred starving children. The people responded by sending in as private offerings \$120, which sum is now on its way to India.

QUINCY.—Bethany celebrated the close of its year by an elaborate annual supper, at which about 400 persons were present. The annual meeting followed and disclosed these facts: 27 new members, church incorporation, adoption of individual communion cups, opening of a training school for Christian service, Brotherhood of A. and F. started, special work for boys begun and a S. S. home department organized. Receipts for the year were \$4,211 and expenses \$4,088. The church membership is 320. Rev. E. N. Hardy is pastor.

IPSWICH.—First. The 50th anniversary of the dedication of the edifice was observed last Sunday. The morning service was a repetition of the original service of consecration. The house was well filled. Rev. Edward Constant, the pastor, gave a historical address in the afternoon, and ministers of other denominations had parts. The special music was appreciated and a display of 60 portraits of former members was a feature of unusual interest. Evergreen decorations added much to the celebration.

SAXONVILLE.—The former pastor, Rev. G. A. Brock, was dismissed Jan. 26, and the new pastor, Rev. W. E. Dudley, at once takes up the work. The church is well located to become a strong center and looks forward with hope to the work under its young leader.

AMESBURY.—Main Street. The revival which swept the town in the yearly winter has not yet subsided. At this church there is a great interest in Bible study. The Sunday school gathers as large a congregation as the church service which precedes it, and the adults of the parish are being gathered in groups of 25 for further Bible study under the direction of the pastor, Rev. G. L. Richmond. Sixty-eight persons united with the church Jan. 31, 61 on confession. Extra services are still needed to meet the demand of the people for religious instruction. The S. S. enrollment is about 300.—*Union.* The pastor, Rev. G. W. Christie, has recently given his third reading before Newburyport audiences from the writings of Ian Maclaren. Mr. Christie's dialect reading is of the pure Scotch, and his personal stories and explanations add interest to the hour.

ATTLEBORO.—Second. Rev. E. L. House, pastor, had a large attendance at its annual meeting. All reports were encouraging. Sixty-eight new members have united with the church, 56 on confession, the net gain being 52. The membership at present is 476. Not a communion has passed during the present pastorate without additions. Benevolences amounted to \$2,200. The Men's Club prospers, gathering congregations that tax the seating capacity of the house. The people are eager that the pastor should not accept his call to Somerville.

WORCESTER.—Belmont. Rev. W. B. Oleson has been confined to his home several weeks by sickness. The church has voted to engage him as pastor for another year.—*Summer Street.* which was organized over 30 years ago as the mission chapel, proposes to move from its present locality, which is fast becoming a center of wholesale and manufacturing business, to a place further north, and perhaps to unite with Belmont Church.—Pres. G. S. Hall of Clark University recently gave an address before the Ministerial League on The Basis of Religious Teaching. He stated that latest investigations show that neither the intellect nor the will, but the heart, is the real basis of moral and religious character.—The Worcester Central Association has sent to the U. S. Senate a strong resolution urging the speedy passage of the arbitration treaty.—The C. E. local union has pledged \$1,000 toward the support of Welcome Mission, and apportioned the amount among the 47 societies in the union. The societies are responding favorably.

WEBSTER.—Union meetings were held for four weeks with great increase of faith and earnestness in the work, and with manifest presence of the Holy Spirit. Some were converted and some others brought to willingness to confess Christ before men. The annual meeting of the society revealed a harmonious spirit and a balance in the treasury. Rev. H. A. Blake is pastor.

LEICESTER reports over \$1,200 for benevolences the past year. This amount includes \$100 special collections for the Armenians. The expenditures were \$1,842. The Men's Sunday Evening League, organized a year ago, continues more prosperously than ever. Rev. D. C. Reid is pastor.

WEST BOYLSTON.—The parish has voted to sell

the church property for \$18,000 to the Metropolitan Water Board. A lower offer was first refused. The society is granted use of the house, free of rent, till 1900. About two-thirds of the church members, who number 115, will be affected by the building of the new reservoir.

WILLIAMSBURG.—Mrs. L. D. James, a member of the church, has offered to build a greatly needed chapel, provided \$1,000 are raised for repairs on the edifice. The conditions of the generous offer are likely to be met.

MOORE'S CORNER has just closed a three weeks' special series of meetings. A good attendance continued throughout and more than 10 persons manifested a desire to lead a Christian life. The whole neighborhood has been stirred. Mr. W. S. Anderson assisted Rev. J. C. Wightman, the pastor.

WILLIAMSTOWN.—*White Oaks*, in charge of Mr. Stryker, and the church at South Williamstown, in the care of Mr. Merritt, are enjoying seasons of special religious interest. These young men are students in Williams College and are doing earnest and effective work. First made a special contribution last year of \$370 towards the debt of the American Board, giving to foreign missions during the year \$839. The entire benevolence for the year was nearly \$1,700. The pastor, Rev. William Slade, has withdrawn his resignation for the present only, not permanently, as has been reported in some instances.

Maine.

HOLDEN AND DEBHAM.—Rev. H. A. Freeman is to have the assistance of Misses Washburn and Burdette to cover his large field: His work is hopeful. Most of the congregation attend the Sunday school. The pastor conducts a class of men.

FORT FAIRFIELD.—Rev. G. B. Hescok is taking a few weeks of rest, and is improving in health so as to be able to resume his duties soon. The pulpit has been supplied by Rev. C. V. Parsons, a Free Baptist minister resident in the place.

Special meetings continue, since the Week of Prayer, at Gorham, Madison and with much interest at Yarmouth. Evangelistic efforts at Bluehill are fully attended. Vesper services at Houlton are held regularly and are well sustained.

New Hampshire.

MANCHESTER.—*Franklin Street* reported encouragement at its late annual meeting. During the year 14 persons were received to the church, three on confession, making the present membership 539. The Sunday school enrolls 381. The church has received \$5,000 from the estate of Mrs. M. A. Brown, the income of which is to be used in benevolences. First. More than 300 persons attended the annual church meeting. Reports of the different departments were mainly encouraging. During the year 14 were added to the church, three on confession, making the total membership 679. The parish embraces 585 families. The Sunday school enrolls 551 names. Benevolences the past year were \$749 to foreign and \$1,248 to the various home missions.

SWANSEY.—The citizens gave the new pastor, Rev. W. W. Blackman and wife, a rousing reception last Friday evening. Over 200 persons were introduced to them and many speeches were made and refreshments served. The Sunday congregations are growing and the prayer meetings are well attended. Before Mr. Blackman left Bethel, Vt., where he served three years, he received \$26 in gold as an expression of confidence. To his wife was given a silver card basket.

CONCORD.—*South.* The evening service, Jan. 31, commemorated the 60th anniversary of the church. One of the original members was present. Several of the oldest resident members of church and parish gave interesting reminiscences of the earlier pastorates and departments of church work and brief biographical sketches of former deceased members.

SOUTH SEABROOK held appropriate services, Jan. 31, commemorative of the 30th anniversary of the pastorate of Rev. W. A. Rand. Meetings are held every evening, as the steadily deepening interest since the Week of Prayer encourages their continuance.

AMHERST.—The church received 29 new members the past year, 22 on confession. The present membership is 185. Outside benevolences were \$700. A new church manual has just been issued.

Reports for the Year-Book show a loss of over 400 in the Sunday schools, but a gain in all other lines. The church at North Barnstead has been added to the list. Thirty-one churches are without pastoral supply, but most of them are not able, even with the missionary help, to support a minister. Over 450 new members have been added to the churches on confession, giving a net gain of 43. Most surpris-

ing is the gain of \$129 in benevolences and \$39,674 in home expenses.

Vermont.

MCINDOES.—The latest developments in the case of A. S. McGowan, alias David Martin, indicate that he served in Baptist churches in Massachusetts, New Jersey and the West. Charges of gross immorality were brought against him in this connection, and he was, by action of council, deposed from the Baptist ministry. Unanimous action has been taken by the McIndoes church, rescinding the favorable resolutions passed and demanding their return. Mr. McGowan has left for parts unknown. His wife and two children remain in the parsonage.

LOWELL.—Rev. L. B. Atwood is to close his labors here March 14, and will move his family to Westfield, formerly yoked with Lowell, where he will continue to supply.

BENNINGTON.—*North.* Union revival meetings have been held in the churches, the pastors being assisted by Rev. Mr. Cull, the State Baptist Evangelist.

Townshend, West, has held special revival services, Rev. A. J. Cameron assisting. Caledonia County has been stirred in Sunday school interests lately by a series of meetings conducted by State Secretary J. B. Miller.

Connecticut.

NEW HAVEN.—The union ministers' meeting is organized for the year and officers are elected. The meetings are held on three Monday mornings of each month and are full of interest, and the discussions are particularly valuable since the association includes many of the professors of Yale College and of the divinity school as well as the leading clergymen of the city and vicinity. *Howard Avenue.* The Ladies' Society has raised \$414 during the year, filled a large home missionary box and provided for improvements on the meeting house. During the past year the S. S. average attendance has increased from 218 to 243. The teachers of the school have joined the normal class taught by Prof. F. K. Sanders of Yale. *United.* The Men's Club service last Sunday evening was addressed by Rev. A. H. Bradford, D. D., of Montclair, N. J., on Oliver Cromwell. *Center.* The benevolences for the year were over \$11,000. *Plymouth.* This church, formerly known as College Street, has had an unexpectedly prosperous year, the first in its new location.

NORWALK.—First gives encouraging reports from the various departments, showing that the past year has been one of marked prosperity. Nearly \$7,000 have been raised for home work, and more than \$3,000 for benevolences. Thirty-one new members have been added to the church, and 36 to the Sunday school. New members have been added to the church at every communion during the present seven years' pastorate. The membership is now 540. The 80th anniversary of the Ladies' Association was observed fittingly by a birthday fête, which was a memorable occasion. Rev. T. K. Noble is pastor.

SOUTH NORWALK. Rev. G. H. Beard, pastor, increased its benevolent contributions last year more than \$1,000 over 1895, besides paying \$10,608, the first installment on its building debt subscribed a year ago. Moreover, this is by no means a wealthy church. The reports at the annual meeting showed: 29 new members received, 1,800 visits made, chiefly on the poor, the sick and the stranger, 800 garments given to the poor, 1,100 bouquets of flowers sent to the sick in homes and hospitals, 100 needy families supplied with groceries, \$3,082 given to Christian benevolence, \$15,370 paid on church building and for expenses.

HARTFORD.—*Fourth's* benevolences last year amounted to \$901. The present membership is 894, 71 of whom were received during the year. *Park.* The year's expenditures were \$1,094, leaving a small balance. *South.* The mahogany pulpit, which was put in and first used when the edifice was dedicated in 1827, and the mahogany communion table of the same date have been placed in the auditorium. The repairs on the chapel are about completed. *Fourth.* The recent trial scene of Luther at Worms presented in Foot Guard Hall raised \$450 for the church building fund.

WEST HAVEN.—First had 33 additions last year, 24 on confession. The present membership is 344. All bills have been paid, and a balance of \$200 remains. The S. S. enrollment is 428. The ladies raised \$600 to apply on the chapel debt, and the missionary society, besides raising considerable money for missionary purposes, sent a barrel valued at \$92 to Nebraska, and did much charitable work at Thanksgiving and Christmas. Rev. N. J. Squires is beginning his 17th year as pastor.

VERNON was organized with 35 members in 1762. The first house of worship had no pews for eight

years, the attendants standing up or providing each for his own comfort. The day after the edifice was dedicated in 1827 the pews were sold for \$7,700, more than the building cost by \$700. The church has sent missionaries to California, Mexico, China, Japan and Africa. It has no settled pastor at present.

NEW BRITAIN.—First. Rev. G. H. Sandwell has been granted a three months' leave of absence, and will sail for Europe with Mrs. Sandwell next week. It is hoped that a stay on the south coast of England will benefit Mrs. Sandwell's health, which has been cause for much anxiety of late. Arrangements are fully made for pulpit supply during the pastor's absence.

BRIDGEPORT.—*South* had a notable year for increase in all lines. The membership gained largely, 21 on confession, 27 by letter. The S. S. average attendance is almost twice as large as a year and a half ago. An enlargement and improvement of the church building is talked of. The pastors of the city have voted not to hold the usual union Lenten services.

WINSTED.—First had an unusually large death loss last year, but additions of 32, 22 being on confession, make a net gain of 11 in membership. The total of members is 366. Rev. G. F. Prentiss is pastor. Second. The remodeling of the church and chapel, now under way, will probably be completed before the pastorate is filled.

PLYMOUTH had 16 additions during 1896 and an increase in the Sunday school membership and in the average attendance. The old church debt and all other debts were paid, and a balance remained in the treasury. Rev. C. H. Smith is pastor.

DANIELSON had 29 additions on confession and 13 by letter last year, making the present membership 305. Rev. H. S. Brown has been pastor a little over a year.

Benevolences at West Hartford last year were \$1,774, nearly \$1,000 more than a former report stated. The Ladies' Aid Society at Newington netted \$75 from its old folks' concert, and has paid the last installment on the new piano. Rev. C. E. Coolidge of Collinsville has been confined to his house, his pulpit being supplied. Special services have been held at Weston under the direction of the pastor, Rev. C. H. Pease. Rev. Austin Hazen, a graduate of Hartford Seminary, has been engaged to continue as supply of First Church, Thomaston, for two months.

The Rockville Junior Endeavor Society was second in the State in progress last year. Special services have been held for two weeks in Torrington by Rev. A. H. Norris and E. W. Davis. A reception was tendered Rev. Henry E. Small and wife at Goshen, Jan. 21. Trumbull's benevolences last year were \$536. Rev. Joel Ives of Stratford is about again after a severe illness. Higganum last year had eight accessions.

MIDDLE STATES.

New York.

NEW HAVEN, an old hill town church of only 100 members, gave \$310 for missionary purposes last year. A novel custom observed this year, as formerly, was the writing by the individuals of the congregation their desires, purposes and requests for the unknown year before them, and having them read from the pulpit. The custom has created much interest and been found profitable. The pastor is Rev. Samuel Johnson, one of the Nestors of Congregationalism in the State.

NEW YORK.—*Trinity* has reduced its mortgage to \$1,650 and closed the year without a floating indebtedness. The work is well organized and systematically carried on. The men's annual dinner is successful in reaching the male members of the congregation and promoting sociability among them. The speeches by the men themselves were full of useful information and were much enjoyed. Rev. Franklin Gaylord is pastor.

HOMER.—Rev. F. A. S. Storer, the pastor, is doing finely along all lines. Last year had a better financial showing and also larger gifts for missions. The congregations have doubled in numbers. A new feature in evening services is a choir of young men. Mrs. Storer is a prominent primary worker and this department has grown very large in the Sunday school.

CANANDAIGUA. Rev. C. H. Dickinson, pastor, has recently sent \$100 as a special offering to the Home Missionary Society for the relief of the suffering missionaries in the West.

BERKSHIRE.—Rev. J. J. Hough, the pastor, being in feeble health, the C. E. Society conducts the meetings of the week.

New Jersey.

JERSEY CITY.—First has purchased the house adjoining the hill church edifice as a parsonage for

the assistant pastor, Rev. J. L. Wells. He is giving a monthly series of stereopticon sermons on the Messiah at both churches. A Men's Club has been formed.—*The People's Palace* has given two large receptions within a few weeks. The past year has been a busy one. The amusement hall has been enlarged, a playroom and bathing facilities have been added to the day nursery, and shower-baths and a visitors' gallery to the gymnasium. Nearly 1,650 children have been cared for, 460 young men have become members, 820 pupils have been enrolled in the educational classes, and about 40,000 people have been visitors. In the summer over 12,000 free baths were given to the boys of the city.

ORANGE.—So many in the church are systematically studying the Sunday school lessons that the pastor usually preaches on some point of the lesson on Sunday evenings. The new home department numbers 60. For benevolent purposes \$2,600 were raised last year, including shares taken in the Howard Roll and the A. M. A. Jubilee Funds. *Congregational Work* is taken in nearly all the families. The Young People's Societies now have 133 members and are flourishing. The pastor, Rev. C. A. Savage, with a neighboring Presbyterian pastor, is bringing into life the Orange Valley Social Institute, to take the place of defunct Y. M. C. A. and with much the same aims. More stress is laid on good citizenship.

PLAINFIELD.—In spite of the times the benevolences for 1896 showed a substantial advance over those of the year before, and surpassed those of any previous year. The people have presented the pastor with a bicycle and his wife with a handsome Persian rug. The spiritual interest has been marked of late. The laymen have conducted a series of mid-week services that were varied, interesting and profitable. There are 25 in the home department of the Sunday school and 80 in the Young People's Societies.

WESTFIELD.—The beneficence of the church this past year amounts to over \$1,000 more than that of the year before and to over \$500 more than its home expenditures. Ten have been added to the membership.

Pennsylvania.

MT. CARMEL.—At recent communion services the additions have been large, and the church, formerly having a membership of about 60, has nearly doubled in size. At the last communion 18 members were received. A new edifice is now planned for. The financial conditions are the most encouraging in the history of the church. Rev. R. N. Harris is pastor.

THE SOUTH.

Maryland.

BALTIMORE.—The annual meetings of the four churches have all been held, and last year's work shows good progress despite of financial discouragement. About 50 new members have been added to the churches, 30 on confession. Home expenses have increased \$600 to a total of \$6,600; benevolences aggregate this year \$1,751, a slight decrease from last year.—*Second.* The pastor conducts a class in study of good literature.—*Canton and Fourth.* Successful reading-rooms and night schools are conducted.—The Lawrence Memorial Association, a settlement conducted in part by members of the First Church, has been enabled to purchase the house it has used, and thus the work becomes more permanent and effective.

North Carolina.

Scarcely any of the 19 new A. M. A. churches which have lately come into the Congregational ranks in the State have a better service for communion than earthen plates, a common pitcher and tumblers. Any churches which have old sets laid aside, or are about to change, would greatly aid these churches by a gift of the old sets. Rev. A. W. Curtis, the general missionary, Raleigh, will receive them.

THE INTERIOR.

Ohio.

CLEVELAND.—*Lakeview* held special services every night in January. During the last three weeks the help of Rev. A. T. Reed was secured, whose labors were greatly blessed. About 90 unconverted persons signed cards, of whom 55 took further steps in public avowal of Christ as their Saviour. They represented all ages. The church was deeply quickened, the audiences included an unusual proportion of the impenitent, and the pastor, Rev. A. B. Cristy, felt greatly strengthened.—*Pilgrim.* Rev. C. S. Mills preached lately on A New Chapter in the Gospel of Peace, strongly setting forth the importance of the new British-American treaty. At the close of service the congregation by unanimous vote appointed a committee to send resolutions to the Ohio senators urging them to vote and work for ratification. The sermon was published at length the next morning in the lead-

ing daily papers, and the church voted to print it in pamphlet form for wider circulation. The Sacred Music Society rendered Sullivan's oratorio, *The Prodigal Son*, at a recent Sunday evening service. A congregation of about 1,500 was present. Mr. Mills, the pastor, received from the church a gift of \$500 in gold, and Rev. I. W. Metcalf, his associate, \$200, at the close of last year.—*Euclid Avenue.* Rev. H. M. Ladd, D.D., after 14 years as pastor, resigned Jan. 31. He becomes financial manager of the Ohio Anti-Saloon League, which is doing important work throughout the State. During his pastorate the fine stone building which the church now occupies was erected, largely because of the faith and courage of his leadership. The church has increased largely in membership and benevolences and has sent out colonies which have grown into four strong churches—East Madison Avenue, Park, Hough Avenue and Lakeview, the first three now self-supporting and the last still receiving some help from the mother church. Dr. Ladd was one of the founders of the City Missionary Society and has always been one of its wisest counselors and most earnest supporters. He will continue to reside in Cleveland.

PAINESVILLE.—*First.* The 87th annual meeting showed 72 additions for last year, 45 on confession, making a net gain of 53. Rev. Perry Wayland Sinks is pastor.

Illinois.

NORTH AURORA.—This young church, constituted principally of young people, enters the year with good heart and is thoroughly united in Rev. O. C. Dickerson. The pastor has been housebound for nearly a month with illness, but on Jan. 31 the deferred communion proved a gracious season, eight accessions being received, one on confession.

Indiana.

MICHIGAN CITY.—*First* has experienced a severe loss in the death of Dr. D. T. Brown, the eminent surgeon of the Michigan Central R. R. To his unremitting labors and energetic and progressive spirit the erection of the present edifice was largely due. Mrs. Brown was for several years treasurer of the State W. H. M. U. Dr. Brown was born in White River, Vt., and served as surgeon in the war.

TERRE HAUTE.—*Second* is in the midst of a great revival, which has apparently changed the attitude of the community, turning it strongly in favor of the church. The preaching has been by the pastor and 35 have already professed to have entered upon a new life. There will be a large accession to the church and local support will be greatly increased.

FORT WAYNE.—*South.* Rev. E. E. Frame and his family were quarantined on account of sickness for two weeks lately, just in the midst of meetings continued from the Week of Prayer. Local brethren came promptly to his aid. The membership has been helped and several unconverted ones were aroused.

KOKOMO, Rev. R. J. Smith, pastor, has united with the Disciple and Methodist churches in a series of union meetings conducted by B. Fay Mills. Mr. Smith is chairman of the committee and the immediate work of Mr. Mills will be followed by special evangelistic services.

Michigan.

DETROIT.—*Old First* reveals an encouraging condition by increased contributions in all departments and steady progress in the whole work, notwithstanding a change in the pastorate. The church continues to recognize gratefully its good fortune in securing Dr. Nehemiah Boynton as pastor when it parted regretfully with Dr. W. H. Davis. The total benevolences from all sources were \$9,580, and for the maintenance of the church \$12,297 were expended.—*Breuster.* The business men's Bible class has arranged a program of live subjects for consideration at its Sunday sessions for three months.—*Mt. Hope.* The men's auxiliary have perfected rules for a reading, debating and lecturing department, to commence work at once with a membership of over 30.—*Fort Street* for several days has been turned into a veritable supply store. The women are busy soliciting and distributing all kinds of useful articles to needy ones in the community.

SAGINAW.—Large audiences listened to the annual reports of the various organizations of the church. All lines of work showed progress. Hard times seemed only to stimulate all to do their best. Fifty-six new members were received during 1896. The roll was revised and 114 names dropped, leaving an actual present membership of 630. Expenditures were \$6,700. The charitable and benevolent gifts of the people reached \$3,000.

LANSING.—*Pilgrim* reports a bright and prosperous year. The congregations crowd the building to overflowing, and a new house becomes a necessity. The church has raised \$1,400, has re-

ceived 40 new members, has a Sunday school of 285 and a C. E. Society of 125.

HANCOCK has closed a prosperous year, 70 being received to membership, making 400 in all. Benevolences amounted to \$1,500. Local church work required \$4,000. Dr. J. E. Reilly is happy and encouraged.

GRAND RAPIDS.—*Smith Memorial* has been thoroughly reorganized and is getting its members to work. Methods of conducting prayer meeting have been changed with advantage.

PORT HURON.—*First* has closed a hard year with a balance in the treasury and starts the year with increased revenue. Rev. H. R. Williams is called to be associate pastor.

Olivet has decided to continue free seats.—Fisher Station has had a helpful series of special meetings.—The Grandville women have provided for carpeting the auditorium.

Wisconsin.

CLINTON, Rev. William Moore, pastor, had good annual reports from all departments, showing progress for the year. Sunday school and prayer meetings have been well attended. Preaching services and neighborhood prayer meetings are held at two points in the country.

ROCHESTER, Rev. T. A. Porter, pastor, voted enthusiastically at the annual meeting to take, at least, one collection a year for each of the benevolent societies. The first installment on the parsonage loan was paid to the Building Society on time.

DODGEVILLE.—The Primitive Methodist Church has voted, in view of the prospective disbanding of that denomination in this country, to become Congregational. A council meets Feb. 15 for recognition services.

Secretary Wiard of the H. M. S. takes the superintendency of home missions of North Dakota. President Simmons, his predecessor, will confine himself to Fargo College exclusively.

THE WEST.

Missouri.

PIERCE CITY.—Rev. R. L. Layfield began services Jan. 21, which have grown into a widespread revival. The first invitation given to sinners to accept Christ was responded to by over 80 persons. This is a union movement, though begun under Congregational auspices. Rev. J. E. Ferabing is pastor.

Iowa.

LAKEVIEW.—The ingathering of 40 as a result of the labors of Evangelist Hartsough of Des Moines was unprecedented in the history of this church. Of these 25 were men and 15 women. Others are pledged to unite; the meetings are still in progress and many more are on the way to the Christian life. The church is only six years old. This important accession will bring the membership up to over 100. Rev. H. G. Cooley begins his pastorate with this revival.

GRINNELL.—Baptist, Methodist and Congregational churches have united in special services, conducted by Evangelist L. P. Rowland. They are now well attended and are promising a rich harvest. Through cottage prayer meetings and gatherings of S. S. teachers with their scholars much good work has already been done.

OWEN'S GROVE.—Special meetings resulted in a great spiritual awakening, a large proportion of the converts being adults. In one day four family altars were established. The pastor, Rev. O. L. McCleary, was assisted by Rev. F. G. Wilcox of Manson.

INDEPENDENCE.—Union revival meetings are in progress, under the leadership of Evangelist C. W. Merrill. The women expended \$200 recently in improving the edifice. Rev. J. W. Horner is pastor.

REINBECK.—Thirty-five persons united in 1896, 24 on confession. In this church of about 130 members, the attendance sometimes runs up to 280. Rev. H. E. Warner is pastor.

MUSCATINE.—*First* reports increased attendance at prayer meeting and signs of growing religious interest. A lady member recently gave \$1,000 toward the debt on the edifice. Rev. L. G. Kent is pastor.

IOWA CITY, Rev. M. A. Bullock, D.D., pastor, received last year 10 members on confession and 17 by letter. Expenditures for all purposes were \$3,948. The benevolences amounted to \$573.

GARNER.—During the past three months 13 members have been received. The new pastor, Rev. J. B. Mather, is encouraged by these accessions and by other signs of progress.

ELKADER.—A house of worship, costing about \$3,000, has been so far completed as to be ready for use. The dedication will be postponed for several weeks. Rev. F. L. Fisk is pastor.

JEWELL.—A leading member, Mr. John Warburton, was killed instantly a few days ago at a railway grade crossing. The church sustains a great loss in this affliction.

DICKENS.—Rev. J. C. George closed two and a half years of service Jan. 31, during which a meeting house was built and 87 persons were received to membership.

Iowa Falls. Rev. T. M. Price pastor, closed the year without debt. The accessions in 1896 were 41. —Special meetings are in progress at Castana, Rev. W. A. Pottle assisting the pastor, Rev. F. C. Lewis. —For 47 years there has been connected with the church at Clay a maternal association, holding regular meetings. —At Ogden a bell has been presented to the church by a friend. —Special meetings are in progress at Oto, Rev. R. W. Jamison of Sioux City assisting the pastor.

Minnesota.

GRACEVILLE.—As a result of the revival in which young men from the colleges assisted, nine persons were received on confession, and the church has been otherwise strengthened. A few years ago it was felt that the field should be abandoned, and another denomination stood ready to administer on our estate. An efficient minister, the readiness of Christians of other communions to unite, and much hard work have resulted in a strong church, approaching self support. Two out-stations have been developed, at one of which a building has been erected, with the prospect of organization in the spring.

BRainerd.—Second. A series of meetings has revived the church, a number of conversions are reported, with 14 added to the fellowship and the promise of others. The congregations are too large for the building, and an edifice is in prospect. A Christian Workers' class has been established to teach the converts how to use the Bible.

SPRING VALLEY.—The resignation of the pastor, Rev. P. M. Harman, leaves the church somewhat divided, some desiring to form another. It is believed that wise counsel will prevail. Rev. J. W. Todd of Montevideo is visiting here.

BARNESVILLE.—Removals and lack of employment at the railway shops affect our church unfavorably. It is, however, the leading one in the place, and the coming of a new pastor, Rev. J. C. Huntington, brightens the outlook.

LAKE CITY.—*Suedish.* The church has been greatly strengthened by a visit from Rev. E. A. Anderson of Winona, who held a series of meetings, with several conversions.

WINONA.—Second. Financial troubles have caused the pastor to leave, though the church has been liberally assisted by the H. M. S. and by First Church.

Kansas.

KANSAS CITY.—*Pilgrim* united in evangelistic services with the churches of the city. Mrs. Edith L. Peake, an evangelist from California, has been preaching for them, and the interest is deep and growing.

NICKERSON.—Notwithstanding loss by removal of members, the church closed its fiscal year without debt. Its services are enlisting the interest of business men to an unusual degree.

Nebraska.

OGALLALA.—Rev. W. S. Hampton, after closing his meetings at Brule, a station on the U. P. R. R., nine miles west of Ogallala, where a preliminary church organization of 24 members was formed, commenced special meetings at the Sherman school-house in Perkins County, 12 miles south of Ogallala. The meetings here were of profound interest and the whole community was moved. A large number expressed hope in Christ and a preliminary organization was effected of 32 members. Both of these embryo churches will soon call councils of recognition. Mr. Hampton expects to establish another out-station north of the town.

CAMBRIDGE.—Rev. John Foster began work Jan. 24 under favorable auspices. The following Thursday evening the annual supper and social were held in the opera house. The pastor was welcomed by Deacon G. G. Miller and made a happy response. The mortgage on the parsonage, which had lately been paid, was cremated with imposing ceremony. An address followed by Rev. H. S. MacAyeal, long the efficient pastor in former years, during whose stay the church progressed along all lines. His address stimulated the church to undertake large benevolent work, since its debts are all paid and it has a large active membership.

FREMONT.—The approaching fortieth anniversary gave an unusual zest to the recent annual meeting. Reports showed 29 members received, nearly \$4,000 raised for all purposes and benevolences amounting to over \$400. The Ladies' Aid Society has com-

pleted the payments on the commodious new parsonage, and the trustees recommended the sale of the old one, the proceeds to be used in repairs on the house of worship. The S. S. membership is 323, and its receipts amounted to \$217. A committee was appointed to make arrangements to celebrate the fortieth anniversary, Aug. 7. Rev. W. H. Buss is pastor.

NORFOLK.—Rev. J. J. Parker entered upon the new year with all debts paid and a good record for 1896. When the pastor agreed two years ago that his salary should be reduced, the church promised that whatever was raised above the sum specified should be turned over to him, and the trustees lately paid him \$50, realized from pledges above the amount promised. This Sunday school is among the strongest in the State.

HAVELock. Rev. Samuel Woods, pastor, has arranged for the chancellor of the State University and several professors to give addresses Sunday afternoons.

Colorado.

DENVER.—*Plymouth.* At a recent morning service over \$2,000 was pledged in a few moments toward the debt. Sixty-five accessions during the year make the membership 354. Rev. F. T. Bayley is pastor.

Rev. Addison Blanchard has been holding special meetings at Eaton, through which pastor and people have been greatly blessed.

PACIFIC COAST.

California.

BENICIA.—A shield-shaped board, bearing the following inscription, recently appeared on the outer wall of the meeting house: "Our Father's House, for all his Children. Samuel Weyler, Servant. God's Love Told, Sunday, 11 A. M. and 7.30 P. M.; God's Word Studied, Sunday, 10 A. M.; Family Gathering, Wednesday, 7.30 P. M. God's Work to be done always. Come and get and do good!" The idea was suggested by the pastor and artistically executed by two members.

OAKLAND.—*Plymouth Avenue.* Dr. McLean, finding the joint work of pastor and president of the seminary too burdensome, has resigned the former. He returns for a few weeks to First Church, a former charge, to supply while Rev. and Mrs. C. R. Brown journey to Palestine on their bridal tour. —*Pilgrim*, burdened with debt, is about to be relieved through the munificent legacy of a sister in Israel and the C. C. B. S.

Oregon.

SHERWOOD.—A house of worship was dedicated Jan. 10, Rev. R. A. Rowley preaching the sermon. Superintendent Clapp led in raising the deficit of \$130. A series of gospel meetings was begun the same day by Revs. J. M. and Dora R. Barber.

Continued on page 211.

THE advertisement of Hinds's Almond Cream on the last page of this issue is worth your notice. That he may introduce his excellent preparation into homes where it is not in regular use Mr. Hinds sends for six cents a large sample bottle, conditioned only on the fact of mention being made as to where this advertisement was seen.

This

Is the time to take a good blood purifier like Hood's Sarsaparilla. The system is now in need of this medicine, and is most susceptible to the benefit to be derived from it. The blood is impure and depleted in quality. It fails to supply to the nerves and muscles the nourishment needed. That is why almost every one in

Spring

Has a tired, languid feeling. That is why work is a drag, sleep is disturbed and unrefreshing, appetite is poor. Purify, enrich and vitalize the blood with Hood's Sarsaparilla, the great blood purifying and building-up medicine, and all these troubles will disappear. Those who

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Hood's Sarsaparilla quickly see beneficial results. It creates an appetite, tones the stomach and digestive organs, strengthens the nerves, gives sound, refreshing sleep, and by purifying the blood it builds up and fortifies the whole system and wards off sickness. Remember

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Is the Best—in fact the One True Blood Purifier. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the best after dinner pills, aid digestion. 25 cents.

FOREIGN SIGHTS.

As an outgrowth of the love for travel and sight-seeing in foreign lands there has come a demand for the furnishing of complete apartments in the style of another civilization, race or clime.

In New York there are many notable instances of such interesting apartments: Chinese pagodas, in which every part of the furniture and accessories was secured in China; Japanese apartments, which are not "copied," but brought back piecemeal from Japan; old English 15th Century Halls, in which every piece of the woodwork, walls, doors, lattice windows, furniture, chimney-pieces, armor, etc., has been carefully transported to this country, and the entire apartment reconstructed here, as perfect a historical relic as the Obelisk of Luxor.



Through our large facilities we are in a position to execute commissions for the reproduction of native apartments in the complete style of any nationality. The easy possibilities of such furnishing within the limits of modest expense may be seen in the Turkish salon now on exhibition in our warerooms.

This faithfully copies the interior of an Arab dwelling, with all the richness of the arabesque, the shimmering of the hangings, and the barbaric splendor of the Land of the Sultar. We supply the entire equipment and execute the work at the ordinary cost of a modern fashionable apartment.

PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

Continued from page 210

Washington.

SPRINGDALE.—Following the dedication of the house of worship, Jan. 25, special meetings were held for several days, Rev. T. G. Lewis of Colville assisting the pastor, Rev. H. M. Mobbs. Twenty-six persons were received into the church and more are to follow.

RHODE LAKE AND KELLEY were practically disbanded a year or so ago, but a seed was left which has just been reorganized. A meeting house will soon be built, probably of hewn logs.

BIG BEND.—The work has been reorganized, and the several churches which unite in the support of one pastor feel new strength and courage.

Whitman College Day, Jan. 24, was observed by many of the churches. Collections were taken for the Eells Memorial Fund.—Special meetings are being held, with good results, at Port Angeles and at Green Lake.

OTHER CHRISTIAN WORK.

Rev. W. S. Hubbell, D. D., for several years pastor of the Franklin Street Church, Somerville, Mass., and since leaving there the pastor of the North Presbyterian Church, Buffalo, N. Y., has been confined for some weeks by a painful railway accident, and the prospect of a considerable period of suffering is still before him. At his request, though very reluctantly, his church joined with him in asking the presbytery to dissolve his pastoral relations, which was done Jan. 27. Dr. Hubbell has had a remarkably successful ministry in Buffalo and is greatly beloved by his people.

WEEKLY REGISTER.

Calls.

ABLETT, John C., Tomahawk, Wis., recalled to Alton, Mo., after a year's absence. Accepts, to begin Mch. 1.
ARNOLD, Wm. A., Toledo, Wn., to Roy. Accepts.
BARNETT, John H., Lakewood, N. Y., accepts call to Trinity Ch., Bowmanville, Ont.
BUSSEY, Robt. D., Jr., Chicago Sem., to Grand Island, N. Y.
CHANDLER, Edward H., Union Ch., Taunton, Mass., to Wellesley. Accepts, to begin Mch. 14.
DOE, Franklin B., Ashland, Wis., to be field secretary for Kuen College, Wis.
DOYLE, Amos A., Brooklyn Ch., Seattle, Wn., to Aberdeen. Accepts.
GEORGE, Jesse C., Dickens, Io., to Webster and German Township. Accepts.
GEORGE, Jos. H., First Ch., St. Louis, Mo., to be principal of McGill University, Montreal, Can.
HARGER, Chas. H., Lyons, Col., to Ward. Accepts.
HARRIS, Benj., Palmyra, O., to Newton Falls.
SCHWILLEY, Wm. A., Green River, Wyo., to David City, Neb. Accepts.
SLOAN, Alex., Jr., Groveland Sem., to Groveland, Mass., for a year from next June.
SPANKWICK, T. W., to West Ch., Guthrie, Okl. Accepts.
STEWART, W. Ernest M., Bridge St. Ch., Streator, Ill., to Sheridan, Wyo. Accepts, to begin Feb. 21.
THOMAS, C. M., Denver, Col., to Starkville. Accepts.
WALKER, John J., lately asst. pastor Central Ch., Providence, R. I., to Yarmouth, Mass.

Ordinations and Installations.

CROOKS, Chas. M., c. p. Coleraine, Mass., Feb. 2. Sermon, Rev. W. H. Ashley; other parts, Dr. Lyman Whiting. Rev. Messrs. G. G. Atkins, A. C. Hodges, D. H. Strong.
HARRINGTON, Vernon C., Trinitarian Ch., Norton, Mass., Feb. 4. Sermon, Rev. S. V. Cole; other parts, Rev. Messrs. P. W. Lyman, Chas. Clark, Grauville Yager, E. L. House, Jacob Ide, D. D.
SHEPHERD, Alexander, c. p. Fruit, Col., Jan. 26. Sermon, Rev. W. A. Hutchinson; other parts, Rev. Messrs. S. F. Dickinson, Guy Foster and Isaac McRae.

Resignations.

ALDEN, West, Victoria, Ill., to take effect Apr. 1.
BARNETT, John H., Lakewood and Ashville, N. Y.
BIRBLE, Wm. L., Second Ch., Winona, Minn.
FILLANDT, August F., Le Mars, Io., to take effect May 1.
GRAHAM, John J., Huntley, Ill., to take effect May 1.
LADD, Henry M., Euclid Ave. Ch., Cleveland, O., after a pastorate of 11 yrs.
MADGE, Walter W., San Luis Obispo, Cal., to return to Canada.

Dismissals.

BROCK, Geo. A., Saxonville, Mass., Jan. 26.
DUDLEY, Willis E., S. Natick, Mass.
HAMMOND, Eldon, Emerald Grove, Wis., Jan. 28.
SEWALL, Oliver D., Durham, N. H., Jan. 28.

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Prices right!**

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a world of meaning!

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Clothing and Outfitters for
Men, Youths and Boys.**

400 Washington St., Boston.
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Providence.

Churches Organized.

LINTON, Fla., People's, Jan. 20, 17 members.
ROSEFIELD, Neb., 26 members.

Miscellaneous.

ANDERSON, Wilbert L., and wife, Feb. 3, gave an enjoyable reception to their parishioners of First Ch., Exeter, N. H., which was largely attended.
CHERRINGTON, R. B., of Yale Divinity School, has been appropriated to preach by the Association of Eastern Washington and has received four appointments for work in the Big Bend country. He is the son of Rev. F. R. Cherrington of Spokane.
CONE, Jas. W., will act as pastor in Ocheltree, Kan., till April 1.
GANE, Wm. H., enters upon his fourth year at Peterboro, N. H., under favorable auspices. The anniversary of his coming was marked by a social gathering in the chapel and church parlors, attended by a host of friends.
GRANT, Lathrop C., Hamilton, N. Y., is deeply afflicted by the death of his wife.
HARRIS, Clarence J., and wife, were given a pleasant social by their parish of Colchester, Vt., lately, and a generous gift of coin and bills was presented.
SMITH, Wm. B. T., and wife, Auburn, N. H., were given a farewell reception last month, and a purse of \$26 with the good wishes of the parishioners.
WILCOX, F. G., on leaving his pastorate at Mason City, Io., received from friends a purse of money and a handsome silver tea set.

Dr. Watson (Ian Maclaren), at a recent temperance meeting in Liverpool, gave his impressions of this country so far as they referred to drinking habits:

While he did not say intoxicating liquors were not to be found in the station restaurants, he did not see them. People were to be seen drinking tea, coffee, milk or soup, but not intoxicants. In refined, cultured homes where wine was used it was taken with the greatest moderation, and the gentlemen did not stay at the dinner table after the ladies had left in order to drink wine. In many such homes wine was not used at all. In all his travels he only saw a handful of drunken people, not one of whom was a woman.

We will forgive Dr. Watson for intimating that he saw people drinking soup and not press the inquiry as to where he saw such an unconventional performance, in view of his, on the whole, favorable report concerning us. Interesting reports from the Continent tell of a Dutch translation of Beside the Bonnie Brier Bush already published, and a German translation under way; and the *Revue de Paris* and the *Revue des Mondes* are soon to publish translations of chapters of the same book, and portions of *The Mind of the Master* and *The Upper Room* are to appear in the *Revue Chretienne*.



Before Retiring....

take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles. They are sugar-coated, and so perfectly prepared, that they cure without the annoyances experienced in the use of so many of the pills on the market. Ask your druggist for Ayer's Cathartic Pills. When other pills won't help you, Ayer's is

THE PILL THAT WILL.



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CANDEE RUBBERS.

They're made of the best rubber, and are famous wearers—and famous lookers, too. Service and style—every Candee rubber boot and shoe has these two. The Candee Co. are the oldest rubber makers in the world.

ANY SHOE STORE.



Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

An evangelical clergyman, of considerable and varied experience as a successful solicitor, desires to engage as secretary or financial agent for some worthy institution or cause. References exchanged. Address "M." solicitor, care *Congregationalist*, Boston.

Hymn-Books. 75 copies "Gospel Hymns No. 5" for sale. Half worn. \$5.00 for the lot. G. Dame, Roslindale, Mass.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the *Congregationalist*, and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.

For sale at the office of *The Congregationalist*, Boston

FURTHER RETURNS FROM THE DAY OF PRAYER FOR COLLEGES.

ILLINOIS.

The day was an occasion of great interest at Illinois College, fully maintaining the fervor and impressiveness of previous years. It began with a largely attended prayer service at 6.30 A. M., under the charge of the college Y. M. C. A. Later in the morning the various prayer bands met. At 10.30 the usual morning service was held, at which Prof. Graham Taylor of Chicago preached a powerful sermon from the text, "He emptied himself . . . wherefore God hath highly exalted him." In the afternoon another prayer service was held, led by Rev. Mr. Rice of Alton, in which President Bradley, Dr. Taylor, Dr. Fairbank of Waverly and a large number of students took part.

RIPON.

The day has come and gone when thousands of hearts united in prayer for the colleges of this and other lands. Ripon College joined in the observance of the day, and a great blessing was received in quickening the spiritual life of Christian students and in bringing to some for the first time the joy of believing. The day was preceded by favoring circumstances. Beginning with the winter term earnest prayer has been offered in all the meetings that our hearts might be open to the Holy Spirit. On two days of the previous week the State secretary of the Y. M. C. A. and Rev. C. T. Studd were with us to conduct evening meetings and to meet students during the day. The stirring words of Mr. Studd and the knowledge of the complete consecration of himself and his estate in England to the cause and service of Christ moved all deeply. He spent ten years as a missionary in China, where he will soon return. Another evening Rev. Dr. Merrell gave a clear, impressive talk on revivals, defining a genuine revival as "the incoming of divine power along the line of Christ's redemptive work," and describing the conditions necessary and the blessed results.

Rev. Mr. Buswell, a successful evangelist in connection with the Endeavor Societies, as well as a pastor, was with us one evening and on the Day of Prayer. The Christian students and others met for prayer and conference an hour before the morning service, Thursday, and came to the chapel with reverent and devout spirits. The leader spoke on the first chapter of Acts and drew lessons on the need and power of the Holy Spirit in all effective Christian work. A great number of prayers followed. The afternoon and evening meetings were filled with prayer, consecration, testimony and requests indicating the deep-

est interest. New voices joined in the exercises, among them that of one in the Junior Class who came here as a devout Catholic. He became interested in the Bible and meetings, but was forbidden by the priest to attend the meetings or to study the Bible. He was loyal to his instruction for a time, but finally felt that his responsibility was to God, not to man. He has now publicly declared his purpose to follow Christ. One of the youngest members of the woman's department gave herself to Christ, though no one of her family is a Christian. The good work is going on; may it not soon cease!

OLIVET.

The sermon at 10 A. M. was by Rev. J. A. Blaisdell. A general prayer meeting was held at three o'clock, led by President Sperry, and class prayer meetings were conducted at various hours during the day. The Phi Alpha Pi Society and friends listened to an instructive lecture by Rev. Mr. Hunting of Marshall, Mich.

CHRISTIAN ENDEAVOR NOTES.

A drinking fountain has been put up by a junior society at Prohibition Park, N. Y.

Cincinnati Endeavorers are preparing by special meetings for Mr. Moody's work next month.

A society in Wellsville, Mo., held one of its regular meetings at the home of a "shut-in" member.

A Pennsylvania society has a committee to read or report the pastor's morning sermon to invalids.

A mission Sunday school in a passenger car lent by a railroad company has been started by some Texas Endeavorers.

The interest following the Week of Prayer led one-fourth of the society in Pilgrim Church, Providence, R. I., to form a "Win One" band for personal work.

The gospel wagon, employed by the Hampden County Union, Massachusetts, has already been used at 122 meetings attended probably by between 45,000 and 50,000 persons.

The progress of Christian Endeavor in Germany was evidenced at New Year's by the appearance of the first number of the new organ of the societies in Germany, *Die Jugendhilfe*.

The topic for the World's Prayer Chain for February is, "Armenia, that it may be spared further persecution and that a way to prosperity may be opened to the thousands left destitute by the Turk."

A Philadelphia society conducts a regular social evening for boys from the alums. One evening, when the evils of cigarette smoking were discussed, 46 boys decided to stop smoking, for a specified time at least.

The official news about the San Francisco Convention will appear in *The Christian Endeavor Bulletin*, to be obtained continuously until the great gathering by sending 25 cents to 112 Post Street, San Francisco.

A society in Aroot, India, three years old and having but 39 members, has conducted 133 preaching services during the past year, which were attended by 6,000 persons, and in its Sunday schools there are more than 2,500 scholars.

The Reformed Church C. E. societies in America have made quite a record by the number of churches that have been built by their contributions. A year's course of study on denominational matters has been planned for the societies of this church in the United States. Five minutes weekly is to be given to the Heidelberg catechism and a special denominational topic is assigned once a month.

A society in Cleveland, O., of 83 members, all having small incomes, fulfilled a pledge to raise by freewill offerings \$500 for foreign missions the past year, without lessening gifts to their own church. They also made more than 700 visits to the sick and needy, distributing more than 5,000 pieces of literature, and started a missionary and reference library of 100 volumes. Two of the number have gone as missionaries to Africa.

The missionary department of the California Union has established a missionary extension summer school for two weeks at Glenwood, in the Santa Cruz Mountains. The forenoons are occupied with denominational conferences in charge of leaders sent by the missionary boards. In the afternoon an opportunity is given by individuals or groups to talk with and question the workers. General lectures illustrated by stereopticon are given in the evening. They usually attract many from the neighborhood and give occasion for personal work.

LIVER AND KIDNEY TROUBLE.

Cured by Dr. Greene's Nervura Blood and Nerve Remedy.

Mrs S R Berry, Lebanon, N. H., says:—"I could not sleep nights and the chills or shaking would follow, and I could do but very little of anything. I had to lie down a great deal, and my nerves were very weak and of no use. There was a terrible pain in my head, and I was almost a complete wreck of my former self. I was depressed in mind and spirits. My liver was swollen and my kidneys were very bad."

"I used Dr. Greene's Nervura blood and nerve remedy, and I will say that this wonderful medicine is the greatest blessing that ever came into a family."



MRS. S. R. BERRY.

"It has done perfect wonders for me. After taking two bottles I could do more work than I had for over a year, and now I can eat better than ever, am strong again and have got back my former looks and good color."

If the bowels are constipated, use Dr. Greene's Cathartic Pills with the Nervura. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, President.
REV. W. C. STURT, Secretary.
W. C. STURGES, Treasurer.

ESTABLISHED 1866.

ISAAC RILEY,
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EDUCATION.

— The Finns have just established a college at Hancock, Mich.

— Drs. Gordon, Bradford, McKenzie, Stimson and Merriman are on the staff of preachers at Yale for this term.

— Rutgers College has received \$5,000 from vice-president elect Garret A. Hobart, an alumnus and trustee of that venerable institution.

— Nearly half of Johns Hopkins University's graduates, to the number of 800, are now on the faculties of the leading colleges of the country.

— The Wellesley College Y. W. C. A. is showing its practical Christian spirit by furnishing a parlor for the servants employed in the college.

— The School for Christian Workers, Springfield, receives \$8,000 from the estate of Mrs. Horatio Lyon. Pomona College also receives \$10,000.

— Mrs. George Locke of Lockeford, Cal., has just pledged to President Baldwin for Pomona College \$10,000, a memorial to her son, who recently died.

— There are forty students from without the Free Church fold studying at the Free Church College, Edinburgh, drawn thither by men like Davidson and Dods.

— The New York City Association for Improving the Condition of the Poor has decided to establish a social settlement on the West Side, 413 West 46th Street. Instruction in cooking and home-making will be a feature of its work.

— Dartmouth College has a remarkable record for its influence on the jurisprudence of the country. Statistics, recently compiled, show that twenty-nine per cent of the total number of its graduates from 1770 to 1890 have been lawyers.

— The University of New York extends to the students of Princeton, Drew and New Brunswick Theological Seminaries the opportunities that it granted in 1890 to Union Seminary, namely, lecture and library privileges, and degrees of B. D. and D. D. conferred upon all students or clergymen recommended by the seminary authorities.

— The students of Union Seminary are fortunate in being able to hear this season lectures by Rev. P. S. Moxom, D. D., on Personal Righteousness, President Tucker on Social Righteousness, William Allen Butler on Commercial Righteousness, Bishop Satterlee on Ecclesiastical Righteousness, and Dr. Parkhurst on Civic Righteousness.

— Among the degrees conferred at the semi-centennial of Lawrence University, Appleton, Wis., Jan. 19, 20, was the honorary degree of Doctor of Divinity given Rev. John Faville of Appleton and his twin brother, Henry Faville, of La Crosse, both graduates. The degree of LL. D. was given to Bishop Lawrence of Massachusetts, whose father founded the institution which bears his name.

— One problem which the administrators of our colleges and universities face is explicitly referred to in President Eliot's latest report for Harvard. Whereas the average rate of Harvard's income from general investments during the period from 1870 to 1875 was 7.59 per cent, during the years 1890-95 the average rate of income was only 4.93 per cent., and in 1895-96 only 4.73 per cent. Today \$100,000 is required for a professorship fund, while forty years ago \$50,000 was considered a very satisfactory endowment.

BIOGRAPHICAL.

REV. AZARIAH HYDE.

One of the most respected citizens of Galesburg, Ill., Rev. Azariah Hyde, died Jan. 25, at the age of 83 years. He was born in Randolph, Vt., graduated from Middlebury College in 1838 and was approbated

to preach in 1842. In 1845 he became pastor at Benson, Vt., and for 26 years continued in ministerial work in Rutland County. He then went to a Presbyterian church in Polo, Ill., and subsequently to Galesburg, becoming financial agent of Knox College. He was a man of strong, broad and lovable character and was a power for righteousness.

Do not allow your system to get weak and debilitated. It is easy to keep well and strong by taking Hood's Sarsaparilla.

STRANGE SIGHTS BROUGHT HOME.—Since the Chicago exposition the people of this country have had a better idea of foreigners and foreign dwellings, and one result of this has been an attempt to furnish rooms in our modern houses after the style of foreign nations. This method of furnishing is less expensive than would at first appear. It is not at all difficult, for example, to furnish a Turkish or Persian room, while a Japanese room may easily be had at trifling cost. The best way to set about it is to place the entire work in the hands of the Paine Furniture Co., who are now making a specialty of this class of foreign furnishing. In their warehouses they exhibit a Turkish salon, which gives an excellent idea of the easy possibilities of this plan.

YOUR present need is pure, rich blood and a strong and healthy body, because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye today is Hood's Sarsaparilla. Its record of cures is unequaled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring by purifying and enriching your blood and toning and invigorating your whole system.

Art Embroidery

Here is the greatest value ever offered in embroidered cut work Bureau Scarfs, Sideboard Scarfs, Pillow Shams and Table Squares, worth from \$1.00 to \$1.50 each. For a Special Sale, choose at. ... **48c.**

200 pairs EMBROIDERED PILLOW SHAMS, actual value \$2.00 to \$2.50 a pair. Special February Sale price per pair. **96c.**

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Millinery, Dry and Fancy Goods,
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art as well as music part of the church service? By the aid of one of our Magic Lanterns you can illustrate your sermon with some of the world's masterpieces in art.

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You will be dealing with the leading sewing-machine manufacturers in the world, having an unequaled experience and an unrivaled reputation to maintain—the strongest guarantees of excellence and fair dealing.

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but have sold direct to the consumer for 25 years, at wholesale prices, saving them the dealers' profits. Ship anywhere for examination before sale. Everything warranted.

100 styles of Carriages, 90 styles of Harnesses. Top Buggies as low as \$35. Phaetons as low as \$55. Spring Wagons, Road Wagons, etc. Send for large, free Catalogue.



No. 608. Surrey—Price with curtains, lamps, sunshade, apron and fenders, \$90. As good as sells for \$100.

ELKHART CARRIAGE AND HARNESS MFG. CO., W. R. PRATT, Sec'y, ELKHART, IND.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BRACE—In Philadelphia, at the Presbyterian Hospital, Jan. 25, Rev. Seth C. Brace, aged 86 yrs.

CHENERY—In Medford, Jan. 27, Dea. Benjamin Chenery, aged 93 yrs.

FAIRCHILD—In Cleveland, O., at St. Vincent Hospital, Feb. 1, Mary Fletcher, wife of J. H. Fairchild, LL. D., ex-president of Oberlin College, aged 50 yrs, 3 mos., 21 dys. She was for ten years matron of Baldwin Cottage, Oberlin.

HADLEY—In New Haven, Ct., Feb. 2, Anne T., widow of Prof. James Hadley and mother of Prof. Arthur T. Hadley, aged 86 yrs.

LYON—In Roxbury, Feb. 6, George Lyon, aged 77 yrs, 6 mos.

MRS. CLARA B. BABCOCK.

At the South Congregational Church, Chicago, on the afternoon of Sunday, Jan. 17, were conducted the funeral services of Mrs. Clara Bailey Babcock, pastor, ex-pastor and Winthrop, minister uniting in the service. Seldom does one see on a funeral occasion such a large representation of young people. Members of the Boys' Brigade acted as pall-bearers and escort. One side of the spacious church was given to the Sunday school girls of several classes singing the favorite songs of the deceased. Behind the family relatives sat a number of aged women from the Old Ladies' Home. Here, at the very close of the funeral, evinced to a stranger hints as to the consecrated usefulness of a noble Christian woman.

Born in Boston, Feb. 7, 1837, in the house adjoining the Odson, the early meeting of the Central Congregational Church, she seemed from the first to breathe that Christian atmosphere that led along, step by step, through the New England doorway of education, to a life of consecrated service. Her New Hampshire stock lay behind her, the father, Charles Cook, coming from Campton and the mother, Abigail Mason, from Hampton. As the oldest child and only daughter the best New England could give was none too good for her. Passing through the Boston public schools she entered Abbot Academy, Andover, where she graduated in the class of 1856. Returning to Boston she began as a member of the Central Church, then worshipping on Winter Street, regular work in the choir. Here she became acquainted with the organist, Mr. William R. Babcock, to whom she was married in 1859. After a bridal trip in Europe, West Newton became their home until the early death of her husband, who, under the inspiration of Finney's preaching, had felt impelled to study for the ministry. All these experiences were but preparing her for this life of mission work, the Valley of Achor again proving but the door of hope.

For the next few years she worked among the colored people of the South, first under the A. M. A. in Georgia and later in the Lincoln Mission at Washington. Returning to her dear old Bay State, it was only to re-engage in special work at Newburyport and Salem. Coming to Chicago she united with the South Congregational Church Jan. 3, 1886, and at once identified herself with the needs of the community. The South End Gospel Association was organized among the street car men was begun. A reading-room was opened on Cottage Grove Avenue. Industrial work became a special feature, these lines of missionary activity continuing from 1886 to 1892. In this year she was made church visitor for the South Church, in which office she continued until her death.

From the beginning her loving sympathies went out to the Old Ladies' Home and the Erling Woman's Refuge, but her special work was among the young. Her room was a complete armory of equipment for young people's work, into which she entered with a full heart. She never wearied of trying to interest them in various lines of work. She had a particular aptitude for arranging and conducting gatherings where the young folks were the working forces. One of her last bits of work was in connection with the children's celebration at Christmas.

Organized relief work became a feature of the hard times in the winter of 1893-94. Looking not merely at the few near her, but at the many suffering ones farther away, she came to have a special interest in the starving poor of South Chicago. In this year one of the city her face came to be a benediction, her interest continuing here to the end. Many will mourn the loss of one entering so beautifully into the spirit of the Master, "who went about doing good." Flowers may be put into a vase, but their perfume will spread. These flowers may be removed from the room but their fragrance will linger still.

For several years she had been far from well, occasioned by a poisonous growth upon her neck. It was thought that, by a surgical operation, this could be safely removed. It was undertaken on Wednesday, Jan. 13, but the system was unable to retain food, and withstood the shock and loss of blood. Life just ebbed away, and on the afternoon of Friday she "fell asleep in Jesus." The body was taken to Boston and buried in the family lot at Mount Hope Cemetery next her father and mother. A brother only survives her, George M. Cook of Chicago.

Surprised, almost shocked, by this sudden and unlooked-for Providence, her host of friends can only feel and say:

It is little matter at what hour of day the righteous fall asleep.

Death cannot come to one untimely, who has learned to die.

The less of the brief life, the more of heaven;

The shorter time, the longer immortality.

Life's race well run,
Life's work well done,
Life's crown well won,
Now cometh rest.

G. H. B.

MRS. SUSAN HOOPER BREWER.

On Dec. 11 at Westfield, N. Y., where she had lived for thirty-six years, died Mrs. Susan H. Brewer, widow of the late Hon. Francis Beattie Brewer, representative in Congress of the thirty-third New York district. Mrs. Brewer was in her sixty-ninth year and was unusually vigorous physically and mentally, but succumbed to an attack of pneumonia after but three days' illness. She was born at Gilmanton, N. H., Aug. 28, 1828, and was the daughter of Prof. Heman Rodd of the Gilmanton Theological Seminary, and was educated at Gilmanton Academy. She was married to Dr. Brewer July 20, 1848, and lived for a time at Barnet, Vt., where Dr. Brewer began the practice of medicine, and afterwards at Plymouth, Mass. In 1851 Dr. Brewer gave up his profession in order to join his father, the late Ebenezer Brewer of Pittsburg, in his extensive lumber business in northern Pennsylvania. The firm merged into the petroleum trade, in which the firm were pioneers, Dr. Brewer having personally organized the first company and contributed the land where the original spring existed and where the first well was bored.

The family moved to Westfield in 1861 and Mrs. Brewer at once united with the Presbyterian church, of which she was an active and beloved member until her death. She was a woman of great attractions of

mind and person, whose intellectual powers were developed by sound education, and of a life of study and extensive travels in this country and Europe, but she was even more conspicuous by her devotion to the duties of a wife and mother and for her exemplary Christian life. Her days were a record of charity and good works, and she had the respect and esteem of the entire community and the devoted affection of all who knew her well.

JOHN SYLVESTER LEAROLD.

This beloved and faithful servant of God passed to his eternal reward Jan. 14, after a protracted illness. Forty years he had been an earnest and diligent member of Maple Street Church, Danvers, for thirty-two years a most efficient deacon, and for over thirty years in succession the very active and energetic superintendent of its Sunday school. The church and the school are largely indebted to him for their growth and prosperity, both material and spiritual, while the community at large has lost a citizen of sterling integrity and unquestioned uprightness.

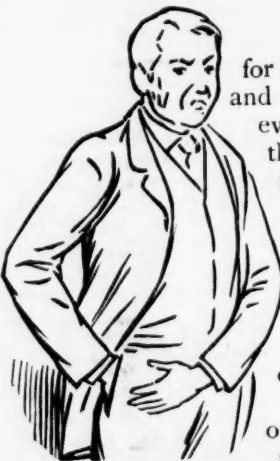
He was a man of strong convictions, which he maintained with strong and vigorous utterance. He held to the Bible as the veritable word of God, and with the tenacity of personal affection he held to Jesus Christ as the Son of God, the Saviour of the world and his glorious Lord. He was a constant advocate of the evangelical doctrines of Christianity, and in the prayer meeting and the Sunday school he earnestly contended for the faith, and for a corresponding life and character. And his own life and character were a fair illustration of the faith which he strenuously held and urgently advocated.

His death is the first break in the roll of nine brothers and sisters since his birth, sixty-four years ago. Honored of his fellowmen on earth, he is honored now in the presence of angels in heaven.

Men Who Work Hard

Need Horsford's Acid Phosphate.

Taken at bedtime it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion, too. Take a little after meals.



Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. 493

Who pays

for all the clothes, etc., that are worn out and torn to pieces in the wash? Whoever it is, he or she ought to insist that the washing shall be done with Pearline, and with Pearline only. Then that ruinous, expensive rub, rub, rub, over the wash-board, which makes all the trouble, will be done away with.

It isn't a little matter, either, this needless wear and tear. It's big enough to pay any man to look after it, and stop it. Pearline saves not only hard work, but hard-earned money.

IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. 493

JAMES PYLE, New York.

A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed.

That is why every mother ought to have at her elbow a bottle of : : : :



Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It cures, remember.

Large Bottles, 75c.
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At all good drug stores.

Made only by F. W. KINSMAN & CO.,
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Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 21-27. Our Little Worries and How to Get Rid of Them. Ps. 121: 1-8; John 14: 1.

Ideally there is no such word in the Christian vocabulary as worry. As a matter of fact it occurs over and over again. So long as we are in the body, subject to physical weariness and depression, to financial anxieties, to the friction that arises from living and working with others, we are likely to know by sad experience the meaning of worry. We may think we have disposed of our cares and fears by one mighty effort of the will. We may lay them aside as we go to our rest, but, lo and behold! much to our disgust, they are with us again in the morning as vigorous and as intrusive as ever. And the peculiar thing about the psychology of the matter is that the mind in such a state finds it difficult to discriminate between little and large worries. Things trivial in themselves assume immense proportions. The fear that we may not catch our train looms into sight alongside of the dread that we may experience a collapse of fortune. What are we to do then in the presence of these little, big worries?

First, remember that they are a part of life, that it does not necessarily prove that we are not Christians because we are their prey now and then. Character becomes sturdy and symmetrical in proportion as these worries are met and overcome. Some of the best saints in the world understand what that battle is. Charles Kingsley, on his deathbed murmuring, "No more fighting, no more fighting," is the type of the noble souls in all the ages whom God has thus tested. If we never had an anxious thought, how should we get in sympathy with our suffering, burdened, fellow-creatures in this world of doubt and fear?

But we must remember, also, that worries are not the whole of life. There is always a set of compensating circumstances, a train of important forces which we may match against our swarm of little worries. Life is not meant to be permanently clouded by them. Tennyson in his poem *Two Voices* brings this thought out. The man has wrestled long with the spirit who asks:

Thou art so steeped in misery
Were it not better not to be?

But at last he breaks away from the malign influence and goes out into the beauty and the peace of a summer Sabbath morning. The sight of a family going with reverent step to the house of God changes the whole current of his feeling, and

The woods were filled so full of song,
There seemed no room for sense of wrong.

So it is often with us. We go forth to our day's labor weighed down by some anxiety. Suddenly we hear the joyous voices of little children at play, or we catch sight of the graceful curve of the distant mountain or meadow, or we read in the daily paper of some heroic deed, or we get fresh evidence of the blessedness of a human friendship. And somehow the worries are all gone.

But the crowning thought for us is that Christ redeems life from worry. He would not only save us from our sins, but from nameless terrors of the night and of the day, from all that weakens our strength and mars our natures and impairs the value of our Christian service. He is such a mighty Saviour that he can do all this for us, and we are not truly saved by him until he has made it impossible for little things to disturb our peace and paralyze our power.

Parallel verses: Ps. 37: 3-8; 55: 22; Isa. 30: 15; Luke 12: 22; 1 Peter 5: 7.

"BROWN'S BRONCHIAL TROCHES" are unrivaled for relieving coughs, hoarseness and all throat troubles. Sold only in boxes.

\$3,400.00 CASH AND PRIZES

As follows:

4 First Prizes, each of \$100 Cash - - \$ 400.00
20 Second " " " \$100 SPECIAL Bicycles - 2,000.00
40 Third " " " \$ 25 Gold Watches - 1,000.00

Cash and Prizes given each month - - \$3,400.00
12

Total given during 12 mos. 1897, \$40,800.00

HOW TO OBTAIN THEM.

Competitors to save as many SUNLIGHT SOAP Wrappers as they can collect. Cut off the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating Competitor's full name and address and the number of Coupons sent in, to Lever Bros., Ltd., New York, marked on outside Wrapper (top left hand corner) with NUMBER of the DISTRICT Competitor lives in.

No. of District	NAME OF DISTRICT.
1	New York City, Brooklyn, Long and Staten Islands, New Jersey.
2	New York State (outside of N.Y. City, Brooklyn, Long and Staten Islands).
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4	The New England States.

*The Bicycles are the celebrated Pierce Special, 1897 Pattern, m'd by Geo. N. Pierce & Co., of Buffalo, Boston and New York. Fitted with Hartford Tires, First Class Nickle Lamp, New Departure Bell, Standard Cyclometer, and Hunt Lace Saddle.

1. Every month during 1897 in each of the 4 districts prizes will be awarded as follows:

The 1 Competitor who sends in the Largest Number of coupons from the district in which he or she resides will receive \$100 Cash.
The 2 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Pierce Special bicycle, price \$100.00.

The 10 Competitors who send in the Next Largest Numbers of coupons from the district in which they reside will Each receive at winner's option a lady's or gentleman's Gold Watch, price \$25.
2. The Competitions will Close the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.
3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.
4. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.
5. Lever Brothers, Ltd., will endeavor toward the prize fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

LEVER BROS., Ltd., New York.

A Matter of Taste

That people who have tried different chocolates prefer

WHITMAN'S Instantaneous Chocolate

to all others. It is distinctively delicious—distinctively pure.
Your grocer has it in 1 lb. and ½ lb. tins.
STEPHEN F. WHITMAN & SON, Philada.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. *See "How to Beautify the Skin," free.*

BLOOD HUMORS

Permanently Cured by CUTICURA REMEDIES.

CATARRH

NASAL CATARRH

is a LOCAL DISEASE and is the result of colds and sudden climatic changes.

This remedy does not contain mercury or any other injurious drug.

ELY'S

CREAM BALM

Opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane from Colds.

COLD IN HEAD

Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Drug gists or by mail; samples 10c. by mail.

ELY BROTHERS, 56 Warren Street, New York.

In a world where "Cleanliness is next to godliness" no praise is too great for

Here's BRIGHT'S Hope! DISEASE AND DIABETES CAN BE CURED.

SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

CONSULTATION FREE.

The Tompkins-Corbin Co.

1300 Broadway, New York City.

ESTABLISHED 1890.

J. W. CORBIN, | A. W. TOMPKINS, M.D.
Gen'l Manager. | Consulting Physician.

Vapo-Cresolene

Cures While You Sleep,
Whooping Cough,
Croup, Asthma,
Catarrh & Colds.

CRESOLENE when vaporized in the sick room will give immediate relief. Its curative powers are wonderful, at the same time preventing the spread of contagious diseases by acting as a powerful disinfectant. Harmless to the youngest child. Sold by druggists. Descriptive booklet with testimonials free.

THE VAPO-CRESOLENE CO., 69 Wall St.
SCHIEFFELIN & CO., New York, Sole Agents.

REDUCED FROM \$25 TO \$10

The Electropoise

This Most Wonderful Treatment Now Within the Reach of All.

Circulars, Testimonials, etc., Free.

L. A. BOSWORTH, 36 BROMFIELD ST., BOSTON, MASS.
General Agent for the New England States.

SAPOLIO

New Spring Suits.

- | | | | |
|--|-------------|---|-------------|
| Black, Blue and Green Suits, made from all-wool Cheviot, lined throughout with Changeable Taffeta Silk | \$25 | Black and White Costume, Silk-Lined throughout, trimmed with Silk and Lace | \$50 |
| Green, Brown and Blue Tailor-Made Suits, tight-fitting waist, Silk-Lined throughout | \$45 | Blue and White India Silk Costume, White Chiffon front | \$58 |
| Blue, Green and Brown, all-wool Cheviot Suit, percaleine lined | \$15 | Blue and White India Silk Costume, made over Green Taffeta Silk. Front of waist White Chiffon over Green Silk | \$85 |
| Tailor-Made Suits in Tan Covert Cloth, Silk-Lined Jacket Skirt, lined with percaleine | \$35 | Black India Silk Costume, with White Polka Dot | \$35 |
| Tan and Green Braided Tailor-Made Suits, tight-fitting Jacket | \$33 | Tailor-Made Suit, Green Eton Jacket, Green and Tan Plaid Skirt, Silk-Lined throughout | \$40 |
| Green and White India Silk Costume, trimmed with Lace | \$45 | Blue, Green, Red and Gray Tailor-Made Suits, Silk-Lined throughout with Changeable Silk | \$35 |
| New Linen Batiste Waists made over Silk. | | New Figured India Silk Shirt Waists. | |
| New Black Figured Silk Waists. | | New Silk Shirt Waists in Changeable Silk. | |
| New Velveteen Shirt Waists. | | | |

R. H. STEARNS & CO.,
Tremont Street and Temple Place, Boston.

RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

A party will leave Boston Feb. 25, for a Grand Tour of 72 days through the Southern States,

Mexico and California

in Vestibuled Sleeping, Dining and Composite Library Observation Cars.

Ample time will be devoted to all the leading cities and other places of historic and picturesque interest in Mexico, including the Wonderful Tampico Division of the Mexican Central Railway, a Week in the City of Mexico and a Four Days' Trip over the Vera Cruz Railway.

In California, San Diego, Los Angeles, Pasadena, Santa Barbara, San Francisco, Monterey, etc., will be visited.

The return tickets may be used from California on Any Regular Train until July, 1897, or with any one of Nine Parties under Special Escort, with a Choice of Three Different Routes.

On same date a party will leave Boston for a 35 days' tour to

Omitting California **MEXICO** Omitting California

Florida Tours, Feb. 25.

Jamaica, Feb. 25.

Washington Tours, March 26, April 5 and May 11.

Washington Inauguration Trip, Feb. 25.

California Tours, Feb. 15 and 25, March 15.

European Tours, March 27, May 4, 15, 19, June 9 and 26.

Independent Railroad Tickets via the Boston & Albany, Boston & Maine and Other Lines; also Steamship Tickets to all points.

Send for descriptive book, mentioning the particular trip desired.

RAYMOND & WHITCOMB,
296 Washington Street, opp. School Street, Boston.

For Face, Hands and Complexion

HINDS' HONEY AND ALMOND CREAM



Insures a fair, clear skin, soft and healthy, free from ANY irritation. Is especially valuable for Chapped Hands, Face, or Lips, and all Irritations or Eruptions.

As a Toilet Requisite is invaluable because of its purifying and healing properties and cleanliness. It contains no oils, grease, chemicals—leaves no visible trace of its use—is perfectly harmless.

MR. A. S. HINDS;

Dear Sir: I have used your Honey and Almond Cream and find it to be just what it is recommended to be, in fact, I am more than pleased with it.

Yours truly, R. B. TWONER.

VIRGINIA STATION, VA., Jan. 30, 1897.

MR. A. S. HINDS;

Dear Sir: We have long known that your Honey and Almond Cream has a high reputation. Several of our staff have had it in their families for years. It is certainly a wonderful preparation and fully deserves the splendid success it has already won.

Yours sincerely, THE GOLDEN RULE.

BOSTON, Feb. 2, 1897.

SAMPLE BOTTLE, with Book descriptive and testimonial, SENT FOR SIX CENTS, by mentioning THE CONGREGATIONALIST.

For sale at all Druggists, or sent, charges prepaid, 50 cents per Bottle.

A. S. HINDS, Portland, Me.